White Robes and Spiritual Feasts

G. D. Watson

Linda G Wagner

3 2

FROM THE LIBRARY OF
JAMES DANIEL BROWN

Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_W9-CVT-394

White Robes

OR

Garments of Salvation

AND

Spiritual Feasts

BY GEORGE D. WATSON, D. D.
Evangelist and Author of Various Books

"Clothed with white Robes."—Rev. vii: 9

"He hath clothed me with the garments of salvation."—Isa. lxi: 10

J. Edwin Newby
Newby Book Room
Rt. 1, Box 296
Noblesville, Ind. 46060
1972 Edition

Entered according to the Act of Congress in the year 1883, by

G. D. WATSON,

In the Office of the Librarian of Congress, at Washington, D. C.

PREFACE.

Most of these chapters have previously appeared in the various holiness periodicals of the country; they were nearly all, however, originally written with a view of putting them in book form. They have been corrected and arranged, with some original matter added.

The pleasant task of publishing this little volume on Spiritual religion, is now done. I commit it, with all I have and am, into the hands of the Lord, that He may do with it what He sees best.

G. D. W.

March 1, 1883.

CONTENTS.

CHAPTER.		PAGE.
I.	"White Robes,"	7
II.	Inbred Sin,	10
III.	The Double Cure,	17
IV.	The Growth Previous to Sanctification,	28
V.	Ishi and Baali,	32
VI.	The Unmixed Garment,	36
VII.	Spiritual Arithmetic,	41
VIII.	Three Salvation Epochs,	47
IX.	Purified—But How Far?	51
X.	The Two Crossings,	56
XI.	Obstructions to Growth,	65
XII.	Scripture Photograph of Purity,	70
XIII.	"I Don't Feel,"	73
XIV.	Purity and Growth,	77
XV.	Definiteness,	88
XVI.	Faith and Confession,	91
XVII.	Believing Just Now,	94
XVIII.	"If Any Man Sin,"	97
XIX.	The Special Holiness Meeting,	101
XX.	The Sweetness of Love,	105
XXI.	Threefold Holiness Truth,	112

CHAPTER.		PAGE.
XXII.	How Eve Lost Holiness,	115
XXIII.	The Martyrs of the Holy Ghost,	122
XXIV.	Substitutes for Holiness,	131
XXV.	The Fullness of Capability,	137
XXVI.	A Holy Taste,	141
XXVII.	"A Bell and a Pomegranate,"	145
XXVIII.	Useless Adornment,	151
XXIX.	Through Tribulation,	154
XXX.	Threefold Divine Guidance,	157

I.

"White Robes."

THE term "white robes," as used in the Scriptures, has a much broader meaning and is more real than we at first imagine. It is not merely a metaphor or phrase of poetry. There is a spiritual "clothing upon" just as truly as a physical clothing; and there is a soul whiteness just as really as there is a visible whiteness. The expression "white robes" is a compound one, and presents to our minds as in a picture the compound or twofold form of holiness which is so often set forth in Scripture. Holiness is both negative and positive; negatively it is freedom from sin, positively it is the possession of love and exercise of the graces of the Spirit, the exercise of the purified faculties of our being. Both of these ideas are blended in the term "white robes."

1. The word "robe" does not of itself indicate

purity, for the Bible speaks of "filthy garments" (Zech. iii. 4); but the word as applied to the soul does indicate the *activity of our powers*, whether for good or evil. The word "habit" will serve to illustrate what the Bible means by soul-robing. "Habit" originally meant our clothing, and is still occasionally used in that sense, as a "court habit," a "riding or walking habit." The word "habit (or "robe") was gradually transferred to the garniture of the soul, to the daily carriage, the ever-repeated walk and accustomed behavior of the soul. And now the term "habit," or "soul-robe," expresses the thought of the constant repeated action of any or all of the soul's faculties along any particular line. As the tree from its own interior action of sap adorns itself with leaves; as the spider from the mechanism and motion of his body twines around him a delicately-threaded castle, or the silk-worm is enshrouded in a covering of its own weaving, so the soul by the ever repeated action of its various faculties and powers along the lines of holiness or sin, is ever accumulating around itself that fixedness of spiritual conduct, that ever-thickening garment of habit, which forms the interior clothing of the soul. Habit is the subtle and incessant loom which weaves out the robing of the immortal soul.

The expression that "the wicked shall be

driven away *in his wickedness*," seems to indicate that he will be forever enveloped with the wretched robe of his own sinful habits. And when it is said of the saints that they stood before the throne clothed in white robes, we learn from it that their nature had been purified, and that by the exercise of sanctified faculties they had woven around themselves white habits —the repeated habits of submission, of faith, of love, of prayer, of long-suffering, of reading the Scriptures, of worship and benevolence,—these constituted the traveling dress of their souls; they were *habited* in white because their *habits* were white.

2. Having noticed the term "robe," let us look particularly to the word "white." This word indicates a visible representation of purity. A robe, or habit, implies the idea of gradual accumulation, but whiteness, or purity, is an effect that can be wrought instantaneously. The robe woven by habit is the work of the creature, but the whiteness, the cleansing from defilement, is a supernatural work, a Divine act, to be received in a moment by simple trust in the promise. So far as the robe is implied, it is our weaving; so far as it concerns the whiteness, it is of Divine cleansing; and as to the thickness and foldings of the robe, it is gradual; but as to its spotlessness, it is instantaneous.

3. We see in the Scripture use of this term "white robes," the proper conjunction of the Divine and creature working, and the utter untruthfulness of the idea that Christ covers us over with His own personal robe of holiness. The saints "washed *their* robes and made them white in the blood of the Lamb." Surely Christ's own personal habits and powers needed no washing, and the thought of washing His own robe in His own blood is absurd; but our habits are sinful, and even after we have been regenerated our interior heart-habits are not all white till by faith we wash them from all sin in the blood of the Lamb. The robe is our own personal robe, the whiteness is Divine; and then the length, the thickness, the beauty of the robe, will depend upon the rapidity and fervor of our habits of holiness.

II.

INBRED SIN.

THE term "inbred" is an abbreviation of "inbreed or inborn," so that the term "inbred sin" has for centuries been used as denoting that amount and quality of moral corruption which has come down from Adam and Eve into the souls of all their posterity. This term "inbred sin" is used to distinguish the form and quantity

of hereditary evil, from the form and degree of actual sins. The Bible defines actual sin thus, Any trangression of the law of God is sin. 1 John iii. 4. But the same inspired penman goes behind the action, and defines inbred sin thus, "All unrighteousness is sin." 1 John v. 17. Let us look at the scriptural characteristics of inbred sin.

1. *As to its age.* It is that corruption of human nature which is as old as mankind. Actual sin can only be as old as the individual committing it, but inbred sin, so far as the moral virus is concerned, is as old as Adam. Hence, it is emphatically termed by the Holy Ghost, the "old man." But the Spirit designates it as "our old man," Rom. vi. 6. That is, it is that portion of the impure nature of Adam which is transmissible, and which resides naturally in every individual heart, till extirpated by entire sanctification. David speaks of this "inbred sin"—"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. li. 5. And he clearly discriminates between this "inborn" evil and his own personal committed sins. With reference to his own personal sins, he prays, "blot out my transgressions;" but with reference to this inborn evil which had come down the ages, he says. that when it is removed

he will have *hidden* purity and "be whiter than snow."

It is again denominated the "old leaven." "Purge out, therefore, the old leaven." 1 Cor. v. 7. So that "inbred sin" is our individual patrimony in the estate of our first parents, and though we personally are only a few years old, yet the moral property we inherit is six thousand years old.

2. *As to the quantity of inbred sin.* The Scriptures throughout teach us that the quantity and kind of inbred sin is about the same in every one born of Adam. In the amount of sin displayed and committed, no two persons may be the same, but as to inherited sin, the Bible proclaims a uniform kind of evil in every child of man. 'And God saw the wickedness of man, that, every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5. Mark, it does not say "of men," but of "man," looking at the race as a unit, they each and all, "share and share alike," in the oneness of depravity. The Hebrew word for "imagination" here not only signifies the activity of the imagination, but the latent, inherent proneness of heart which is originally the same, other things being equal, in every child, whether Abel or Cain, John or Nero. In this same chapter it says that "Noah was a perfect man." He had as much

inbred sin as the rest, to start with, but he yielded to grace, and turned his inbred evil over to the power of God.

"Behold the Lamb of God, that taketh away the sin of the world." Jno. i. 29. It does not say sins of the world, but emphatically "*the sin* of the world." It may be that no two persons have ever committed the same number and kinds of sins. The actual sins of the world are utterly innumerable and diverse in degree and hue, but the hereditary old man, the inbred *sin* of the world, is the same in all generations. So that Jesus has not only a provision for blotting out the acts of the world, but, glory to His name, has a provision to root out every sprout of indwelling sin from mankind.

3. *As to the unity of inbred sin.* Every act of committed sin may differ some from every other actual sin; actual sins may so differ that one kind may seem to prevent another kind; profligacy may prevent miserliness; but all spring from one seed of sin, deep down in the heart. Inbred sin is a unit of moral evil. If you have *any sin whatever* in your heart, of *any kind or degree*, you have the *seed of all sins in you.* If this truth wounds your feelings it is a demonstration that pride remains in your heart, and if you have *any* pride in your heart, it is but a sprout from the seed of inherited sin, and proves

that you have lurking in your heart the latent germ of every form of sin. Many religionists and even preachers will stoutly deny this, but such denial only proves them ignorant both of the Scriptures and a true experience in holiness.

Let God speak as to the unity of depravity: "Lest there should be among you man or woman whose heart turneth away this day from the Lord our God; lest there should be among you a root that beareth gall and wormwood." Deut. xxix. 18. Here God declares that the "root" of sin has its existence in the unsanctified hearts of individual men and women among His own people, and though "gall and wormwood" represent different forms of actual sin, yet they all sprout from the vile unit *root* of inbred sin. Agreeable to this old text, the Holy Ghost again repeats it in later ages. "Lest any root of bitterness springing up trouble you, and many be defiled." Heb. xii. 15. Here we see plainly taught that the single *root* of depravity in the heart may so sprout and spread as to produce multiplied defilements, proving that if there be *any kind* of impurity in the heart, there is the germ of every kind of impurity. Paul calls it the "body of sin," Rom. vi. 6. This "body," "*soma*," of sin would never be termed the *soma* of sin were it not in the eyes of the Holy Ghost an organic whole, a unit of evil. Again, Paul

calls it the "body of the sins of the flesh," Col. ii. 11. Here we see that all the manifested sins of the flesh, which are in the plural number, proceed from the inward *body* of inbred sin which is put in the singular. And in all these passages we see that it is the *destruction* of this unit "body" of inbred sin which constitutes the work of full sanctification. In a multitude of passages we see that actual, committed sins are put in the plural, while inherited sin, the "root" of sin, the "body" of sin, is *always* put in the singular number. The Holy Ghost did not blunder in His grammar. "Put off the old man with his deeds." Col. iii. 9. Here the "old man" is in the singular, referring to the *self-nature*, the unit principle of hereditary sin, but "his deeds" are in the plural, referring to the variety of sinful tempers, thoughts, words and acts springing from the unit seed of sin in the heart. If you *feel down in your heart* the uprising of resentment, retaliation, illwill, anger, pride, ambition, love of distinction, impure wishes, murmuring, love of money, etc., though you may conceal them, yet if you have such as these things *in your hidden heart feelings*, then you need a pure heart, for they are one and all the various sproutings from the deep, latent inbred sin in the soul.

4. *As to our accountability for it.* We are not

responsible for the existence of inbred sin, but we are responsible for taking the remedy by which it can be removed. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John xv. 22. He does not say sins, but sin, including the inherent body of sin. If Jesus had not revealed a remedy for our depravity, we would not be accountable for it, as our will had nothing to do with its origin and transmission, but when Jesus reveals to us a fountain of all-cleansing blood for both actual and hereditary sin, then we are accountable for that precious blood, *just to the extent that we refuse to trust its efficacy!* When we see the provision for the complete cleansing from inbred sin, and then refuse to accept it, we reject that part of the gospel, and virtually *adopt* inbred sin as our own. Hence Jesus says "no cloak for *their sin*," for by rejecting the sanctifying power of the blood, you thereby make hereditary depravity *your own sin*. So that while we are not responsible for inbred sin, we are responsible *for the continuance of it*, right in the face of an omnipotent Purifier. To this agrees the Scripture which says, "To him that knoweth to do good and doeth it not, to him it is sin." James iv. 17. To him that knows where to find purity from inbred sin and does not accept it, to him it is sin. It is sanctioning

inbred sin to reject sanctification. Inbred sin is as old as mankind, actual sin is as old as the free-will that commits it; inbred sin is the same throughout the world, actual sin is never the same in two persons; inbred sin is a unit in the heart, actual sin has infinite diversity; for actual sin we must have a full, free justification; for inbred sin we must have a free and full sanctification.

III.

THE DOUBLE CURE.

"Let the water and the blood,
From thy wounded side which flowed,
Be of sin the *double cure*,
Save from wrath, and make me pure."

JESUS carries within himself the infinite sources of all healing. As the Creator and Upholder of nature, he is the immediate author of all the healing elements in the material economy. As the Ruler of the universe, he is the imperial well-spring of all healthy and pure government; as the author and Savior of man, he is the fountain of all physical, mental and spiritual curing. While he creates and gives to us extraneous and secondary properties for the healing of physical ailments, yet he does not thereby resign his immediate sovereignty over our bodies, but leaves

a secret pathway open for himself, whereby, in answer to effectual prayer, he may flash the healing beam immediately from himself to the body of his suffering child.

Also in the ailments of the mind, he has ordained many medicinal aids and secondary forces; but when we reach the spiritual diseases of man, we find a department which is not wrought upon by mediate and secondary agents. The economy of healing which is spread over the spiritual nature is that of the immediate and direct operations of God. The process of spiritual healing—the *modus-operandi* of salvation, is not within the sphere of our understanding, but the conditions and facts of the healing can be intelligibly stated, as in the Bible, and the fact and the results of healing can enter into positive consciousness. The Bible presents every shade, every step and degree of the soul's disease and its marvelous and compound cure; but the Bible is a book from God's heart to man's heart; it is addressed emphatically to man's spiritual nature, and therefore can only be unlocked with the key of spiritual experience. Taking experience for the key, we are able to open with perfect transparency the wondrous words of God about sin and salvation. The Bible represents us as having a double disease, and over against this is presented a double cure.

In Jer. ii. 13 we find a statement of the two-fold sin of man: "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns that can hold no water." There is first a deadness to the Divine Nature, and, secondly, the outward acts of disobedience.

Man's sin, then, is of two kinds: that which he commits of his own will in acts of disobedience for which he is responsible, and then that inner stain and proneness to sin which he derives by birth and not by his own will. The overt actions of disobedience to God, in thought, word or deed, constitute guilt, and the only remedy is pardon, which restores the soul to justified innocence. The inward weakness of the spirit, and its proneness to sin, constitute its stain and native unrighteousness; and the only remedy for this is cleansing, or a process of divine purifying. We find this double cure, which is so perfectly adapted to our double disease, running all through the Scriptures; and in many instances we find the practical application of this truth in the experiences of Bible characters.

In the fifteenth chapter of Genesis, it is said that Abram "believed in the Lord, and he counted it to him for righteousness." And then in the seventeenth chapter, fifteen years later, God came to Abram again, and said: "Walk

before me and be thou perfect," at which time his name was changed, and he received the sign of circumcision whereby self and the flesh were crucified, and he was dead to all but the life of God.

In the life of Jacob we find another instance of this double application of divine mercy. In the twenty-eighth chapter of Genesis, God gives to Jacob the ladder-dream, and declares that he is with him to guide him; but twenty-one years afterwards, Jehovah meets him again, opens to him a richer and deeper manifestation of grace, at which time his name was also changed, and he, like his grandfather, was crucified to the flesh by the divine touch which lamed his body.

The remains of the patriarch's carnal nature, which had troubled him for a score of years, were now put to death, and henceforth he walks in cloudless communion with God.

In the case of the Hebrew nation, we see this double remedy of divine love, wrought out on a stupendous historical scale. We gather from the New Testament abundant evidence that Egypt was the type of sinful bondage and guilt, Mount Sinai the type of adoption in God's family and the reception of divine law and worship, and Canaan is the type of perfect establishment into the fullness of blessing. In the third and fourth chapters of the epistle to the Hebrews,

the apostle makes this historic allegory the very basis on which he urges all Hebrew Christians to enter the perfect rest of faith.

Charles Wesley has with his inspired harp attuned in seraphic song these grand allegories of salvation. His allegorical hymn on the sanctification of wrestling Jacob was the closet struggling of his own soul for the double cure.

His allegorical hymn on crossing the Jordan into perfect love is of the same order:

"O that I might at once go up;
No more on this side Jordan stop,
But now the land possess.

"O glorious hope of perfect love,
It lifts me up to things above;
It bears on eagles' wings."

The Holy Ghost has in the Scriptures given great emphasis to the fact, that there ought not to have been any long interval between the crossing of the Red Sea and the entering of Canaan. In that immortal pyramid of faith which the Spirit rears in the eleventh chapter of Hebrews, we find two grand acts of faith put side by side in their true spiritual order. Heb. xi. 29, 30: "By faith they passed through the Red Sea as by dry land. By faith the walls of Jericho fell down, after they were compassed about seven days." Here the Spirit has omitted all mention

of the forty years' wanderings, for they were abnormal, just as the great majority of Christians to-day are living abnormal lives, out of Egyptian guilt, but not in the promised fullness; but in the divine arrangement, the act of faith by which we leave Egypt is to be followed, as soon as possible, by the other act of faith by which we claim the glorious land of the fullness of blessing.

Let us now look at some of the texts in which divine grace has a double work ascribed to it. The early writers on holiness did not deem it necessary to ransack the Scriptures to find a warrant for preaching a *second blessing;* for that was not the point of dispute; the point they had to argue was whether God would save us in this life from all sin.

But now there is a new phase to the argument. Nearly all nominal Christians will admit that we can be fully saved from sin, and yet deny any definite work of grace subsequent to conversion; and thousands who claim to read the Bible say they can not find any "*second grace*" (2 Cor. i. 15) or double cure taught therein. Well, let us see.

HEALING.

2 Chron. vii. 14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their

wicked ways; then will I hear from heaven, *and will forgive their sin, and will heal their land.*" Here God first promises *forgiveness*, which is a distinct and a complete act of its own; and then he promises another subsequent and definite act of *healing*. Pardon always applies to guilty actions, and never to an innate or hereditary disease; and, on the other hand, healing always applies to an inborn evil, and not to actions. They are two works applying to two needs. Ps. ciii. 3: "Who *forgiveth* all thine iniquities; who *healeth* all thy diseases." Here it is distinctly stated that forgiveness and healing are each complete acts. Forgiveness takes *every one* of the guilty acts in its sweep, but it does not touch on the sphere of healing. And then when the act of healing is performed, it is not done gradually, but it sweeps away *all diseases* at a stroke.

In the fourth verse we see this double blessing repeated under another form: "Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Here is first a saving from wrath, from God's anger, bringing us into a justified relation with God; for no one can escape hell without being justified. Then there is a pentecostal crowning and holy anointing, which makes the soul not a born child of God, but an anointed priest also. Mal. iv. 2:

"But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings." This promise does not belong to any except those who *fear God.* To "fear God," in the Bible sense of that term, is to be a child of God. To those converted souls who fear God, there is promised a second blessing, a fullness of healing, when the Holy Ghost shall cleanse the innate stain, and then take the things of Jesus and so reveal them to the heart that the Sun of righteousness will deluge the entire nature. The "wings" in this text may refer to the wings of the cherubim which stretched over him who entered the "second vail" of holiness; or it may refer to the wings of the dove, the symbol of the sanctifying Spirit. It is well known to modern science that sunlight is the most healing agent in nature's rich laboratory; but the Holy Ghost knew this truth before man did, and gave us this rich promise.

SALVATION.

In many of the texts which refer directly to salvation, we find the twofold work of grace set forth.

Zech. xiii. 1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." The margin reads "for sin, and

separation for uncleanness." The all-knowing Spirit here sets forth the blood of atonement in its twofold efficacy; first for the guilt of sin which is accumulated by our actions, and must be pardoned to restore us to innocence; and then in addition to this, the atonement is to go deeper, and *separate* (not suppress and choke down, as some carelessly teach) from the soul the inherited unclean bias which Adam planted in the heart.

Acts xxvi. 18: "That they may receive *forgiveness of sins*, and inheritance among them which are *sanctified by faith* that is in me." Surely no unbiased mind, and it seems that no really honest and sound mind can read this text without seeing two definite blessings in it. The word "and" certainly means in addition to what precedes it; and we see here that the words "sanctified by faith" are subsequent to and in addition to "forgiveness of sins."

2 Tim. i. 9: "God, who has saved us and called us with an holy calling." God never calls us to holiness until we are saved from guilt and wrath. To sinners, God says repent; to penitents, God says believe and be saved; to all believers, God says, "Be ye holy." When Jesus says, "Be ye perfect, as your Father is perfect," he is addressing God's children, not Satan's. There is not a text in the entire Bible command-

ing sinners to be holy. They must first be saved, and born again; then, and not till then, does there come that deep voice of the Spirit, piercing the unplumbed depths of the soul, calling it to positive holiness.

Titus ii. 14: "Who gave himself for us, that he might *redeem us from all iniquity*, and (in addition to that) *purify unto himself a peculiar people*." As a rule, people never get "peculiar" until they get over into the last half of this verse, and find that second blessing of purity which is here so distinctly taught.

1 John i. 9. Here the act of forgiveness precedes that of cleansing from all unrighteousness

LIFE.

When the Scriptures speak of eternal life, they often represent that life as coming to us in a double degree.

John x. 10: "I am come that they might have life, and *that they might have it more abundantly*." When God pardons, he gives life; but when he sanctifies, he gives life more abundantly; that is, in a wave, overflowing the banks.

John vii. 38, 39: "He that believeth on me, as the Scripture hath said, out of his inmost soul shall flow rivers of living water. (But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not

yet given)." Jesus was talking to believers, and teaching them of the second blessing of fullness of life in the fullness of the Spirit. See Isa. xii. 3; xiii. 3.

Eph. ii. 5, 6: "Even when we were dead in sins, hath quickened us together in Christ, and hath raised us up together, and made us sit together in heavenly places in Christ." There is first the giving of life, the quickening, then an enlargement of that life; lifting it into the Holy of holies, making it thoroughly a "heavenly" life. These are only a few passages of the multitude which teach a double cure in salvation. In all such passages we see that pardon, quickening, conversion, always comes first; and that cleansing, purity, fullness, is always put subsequent to pardon.

Because the Holy Ghost has so often closely conjoined these two blessings, separating them often only by the word "and," that does not authorize us in the least to confound them as one blessing; but it does authorize and teach us to lead the converted right on to entire purity and perfect love.

IV.

THE GROWTH PREVIOUS TO SANCTIFICATION.

When we teach that growth in grace is not the work of heart cleansing, that growth can never sanctify the soul, it is then asked, is there any growth before full sanctification? We say, yes. Then it is asked, does that growth in anywise purify the soul? We say, no. Then it is asked, what is the nature of the growth previous to sanctification? I will try to answer according to Scripture and experience.

1. The Scriptures always locate growth in grace after complete purification, and never before it. Some may deny this assertion, but search and see for yourself. Let me refer you to Job xvii. 9, "Clean" before "stronger." Isa xxix. 19, "Meekness," freedom from pride, before "increase." Mal. iv. 2, "Fear of God" before "soul healing," and soul healing before "grow." Matt. vi. 22, 28, Perfect singleness of eye—which is heart purity—comes before "grow." In 1 Peter ii. 1–3, complete cleansing from *all* malice, *all* guile and deceit, etc., comes before "grow." In 2 Peter, iii. 14–18, be "without spot," comes before "grow in grace." In Eph. iv. 12–15, "perfect man" comes before "grow." This is the tenor of all the Scriptures

The Word of God teaches that sanctification should occur *soon after* conversion, and it places growth in its normal place, after inbred sin is purged out.

2. The growth that is previous to heart purity does not, in any degree, cleanse the soul from inbred sin. True, there may be in the converted person a great many moral improvements in manners, conduct, habits, tastes, information, etc, but the *seed of sin*, the *inherited depravity of the soul*, is in no wise destroyed by growth. How do I know that growth *never purifies the heart?* Because there is not a single verse in Scripture which even hints that growth cleanses. Then again heart cleansing is an act of God, but how can we grow into a Divine act?

Then again, if growth cleanses from the least of depravity, it can cleanse from all depravity. Again, it is the blood of Jesus that washes from sin, but if growth can, in any degree, wash the soul, then we do not need the blood of Jesus to do it. And finally, no one ever experienced that growth removed the native corruption of the heart.

3. The growth before sanctification is not growth *into* holiness, but a growth in *preparation for* holiness. The converted soul has month after month, and year after year, a growing sense of soul need. Soon after conversion, the believer

thinks that he can gradually overcome and remove the ill tempers and evil tendencies of his heart, but after a while he has a growing sense of his utter helplessness to make his heart pure. He may have deeper views into his heart wants, he may get wider views of Christian duty, he may feel more the claims of God's Word, he may, item by item, consecrate his all to God, but this growth is a preparation for being sanctified. The preparation for heart purity is gradual (though it should be brief), but the reception of heart purity is by simple trust, and is instantaneous. The growth previous to sanctification is mostly a growing sense of our soul-needs; it is a growth of *wants* more than a growth of *supplies;* it is not so much increase of grace as it is increase of hunger for grace; it is not so much growth in grace as it is growth in conviction for holiness.

4. Those believers who are not fully sanctified, do not really grow in grace as much as they think they do. They have grown in many ways, but pin them down to the naked facts of *growth in the grace of Jesus;* are they *more* tender, *more* patient, gentle, trustful, meek, peaceful, and loving than they were the first week or month after their conversion, and ninety-five in every hundred will say, no! Millions of Christians live purer the first month of their conversion than

they do afterwards (until sanctified). The fact is, the great majority lose something of their first love, instead of adding to it. The converted soul grows only by pressing after holiness.

5. There is a vast amount of growth in various things which is not growth *in grace*. Men may grow in Hebrew and Greek scholarship, and yet lose grace; men may learn how to work up Church enterprises, and run ecclesiastical machinery, may learn how to fill various offices in the Church, may learn to do many so-called religious works, and yet be drifting away from their first love all the time. A preacher may grow in eloquence, in learning, in fame, in skill, in authority, and yet not grow in grace.

There are many so-called "great big preachers," whom God has lifted from lowly life, who have grown and grown, but are not half as humble and gentle, and simple, and affectionate, and happy, as they were when plain country boys in their first love. There is a great deal of *head growth* in the Church nowadays which is accompanied with heart dwarfing, and starving the fountains of lowly love. There are many kinds of growth which are *not growth in grace*.

V.

ISHI AND BAALI.

In the second chapter of Hosea, occurs one of those bright little *multum in parvo* expressions, which is so characteristic of the Word of God.

"Thou shalt call me Ishi (that is, my husband), and shalt call me no more Baali (that is, my master)."

The term Baal is not only used to denote the false god of Sidon, but it is a word used in a general way in the Hebrew Scriptures. The root thought of the word Baal is to rule, to have dominion, to hold in subjection, as a civil ruler, master or military commander. The very word is tinged through and through with the dark hues of subjection and servitude. The term Ish is one of the very highest and brightest of all Hebrew words. The root thought of the term Ish is that of a divine-humanity. It is the term by which the Holy Ghost frequently designates the God-man. It is a phrase used to express all that is pure, affectionate, loyal and beautiful in godly men. The first place, if not the last place, in the Bible where this term is used, it denotes Jesus. When Cain was born, Eve supposed he was the promised Anointed, and she exclaimed, "I have gotten Ish"—the God-man! So that

the word Ishi is radiant through and through with the soft, sweet light of a high and holier world. Of all the rich words in the Old Testament, none fell on a pure Hebrew maiden's heart so full of rich sunlight and love as the word Ish; for that dear old word expressed the compound idea of a bridegroom and a coming Christ. And it was the perpetual golden dream of a Hebrew maid to have a true husband and be the maternal ancestor of Messiah; and the whole of this dream was collected in *Ishi*.

Furthermore, the word Baali was not introduced into Jewish parlance and worship until after they had fallen from the singing, joyful, spiritual worship of David's time. The very use of the word Baali, like a tide-mark on the shore, proclaims that the people had gotten into a state of religious drudgery, where the yoke was rough and heavy.

The plain English thought of this passage is: I will take you from being a hired servant and make you my bride.

Baali is God's service under law, full of doubts and fears; wanting to do good, yet struggling with a tendency to do wrong.

The word Baali can not be applied to impenitent sinners, for they do not call Christ even Master; they do not even have a hired servant's place in the kingdom. But the word Baali does

represent a large class of religious people, to whom religion is a groan, and a sweat, and tiresome battle with the heart. There is no gush of golden gladness in the soul, and when they pray, they only get far enough to call God Master. But *Ishi* contains in it the full, tender, laughing, emancipated worship of love. The music of marriage bells, the joyousness of a nuptial banquet, the purity and bliss of holy wedded love, are all infolded in the rich Hebrew term Ishi! There is no other single word in the Old Scriptures which so delicately and forcibly expresses the celestial experience of—what shall I call it? It is an experience which, of its own richness, covers itself all over with radiant and holy names; but after we have gone over the names purity, sanctification, holiness, higher life, full salvation, perfection, there still seems a shade of the experience which nothing can express till we copy the words of Isaiah, Hosea, Paul and John, and call it *the marriage of the soul to Jesus.*

When Baali falls from our religious vocabulary and Ishi fills our mouths, we then rise from drudgery to delight, from law to love, from penance to purity, from poverty to power, from faintness to fullness, from sadness to sunlight, from indwelling sin to an indwelling Savior, from widowhood to wedlock, from heavy mourning to a heavenly marriage!

Not only do these two words represent the lower and higher experiences of Christian life, but they suggest a fact which we can all prove by noticing it, viz.: "that religious life and experience can be pretty accurately measured by the terms in which God is addressed!"

Those who never pray, refer to the Deity by the universal term God. Inside of this circle is another class who are not religious, but have an element of fear and reverence in them, who speak of him as their Maker. The next circle may represent the awakened and penitential class of character, who begin to use qualifying adjectives, as merciful God, etc. The next circle of spiritual character may be the new-born, who rise to the blessed use of the title Father.

With that great majority in the Church, who have been born of the Spirit, but who have staid around their Sinai, and have not gone on to perfection, we frequently note the divine titles Heavenly Father, Blessed Master, Gracious Lord, and often the grander but colder titles of Thou Almighty Ruler, etc., etc.

But there is another circle of spiritual character into which the Holy Ghost leads those children of God who are perfectly humbled and perfectly consecrated, and this class of character will often address, in public, each Person of the Blessed Trinity, in just as endearing titles as good taste

will permit. How natural it is for those who breathe the inner heart-life of Jesus, to open their mouths in prayer, with "Dear Jesus," and titles of that order. I know I am treading on delicate ground as well as holy ground, but the most delicate part of this theme is never heard in public; the purified soul does have a style of addressing itself to its Purifier, which is too personal and sacred for strange ears, and pours itself out only in the affectionate communings of the closet. But the word which the sanctified soul whispers to Jesus in the closet, is the very word which the sanctified Church will sing at the marriage supper of the Lamb; Ishi, my Husband, my spouse, my Immortal Love! As a tree reveals its kind of life by the color and odor of its flower, so the life of the soul will unfold itself in the hue and fragrance of its prayers and words. The wedded heart will put itself in wedded phrase, and call its Lord by a new name which the Spirit alone can give.

VI.

THE UNMIXED GARMENT.

It is only when we are flooded with the full spiritual light promised in the New Testament,

that we can pierce the manifold vails of the Old Testament, and discover not only a wondrous beauty, but a forceful application of its truths to our hearts. Even the things in ceremonial and Jewish life, which some think have no connection with Christian life, have in reality a more powerful spiritual application to Christians of to day than to the Jews of those ancient times. That which applied so strictly to a Jew's *outer life*, applies with equal or superior strictness to a Christian's *inner spiritual life*. We are to have the inner circumcision of heart, the cutting off of the carnal mind, of which their outward circumcision (the cutting off of flesh) was a type. They had an external and visible leaving of slavery in Egypt, and crossing of the Jordan into the Holy Land; we are to have an interior and spiritual leaving of the bondage of Satan, and a spiritual crossing of Jordan into the domain of holiness. And just in so far as the things of the soul surpass those of the body, so far do the things of the Old Testament apply to us interiorly more than to the Jews exteriorly. We may find an illustration of this truth in the *unmixed garment* of the Jewish ceremonial law. "Thou shalt not wear a garment of divers sorts, as of woolen and linen together."—Deut. xxii. 11. Such a command may seem very strange to us, that they were not to mix wool and linen

in the same garment, but it shows us the infinite care God has over the smallest interests of his people; it shows, also, that God sees an infinite fitness of things which is too fine for our gross minds. Wool is an animal product, linen is a vegetable product; they come from two separate kingdoms in nature. This Scripture has its only true and pre-eminent meaning when applied to the inner moral robing of Christians. We are not to have our souls' garniture mixed, partly of the wool of carnality and partly of the linen of spirituality. Grant that the great majority of believers—or, more strictly, half-believers—are sadly mixed in their religious character and experience; grant, also, that every Christian is mixed—partly spiritual and partly carnal—in the first stage of grace, yet the only and universal standard in the Bible is *unmixedness of moral character*. The old antinomian idea of dragging two moral natures all through life, is not taught in any Scripture, and is preached from the grossest perversions of Scripture. We are not to weave our religion from products of separate kingdoms—as the double-nature teachers would have us. In our prayers, affections, motives, faith, and good works, we are not be partly selfish and partly Christly; not part earth and part heaven, wool and linen tangled and mixed in the soul-life; but unmixed, pure, holy, in all

the piece. "When the priests minister in the inner court, they shall be clothed with linen garments; no wool shall come upon them while they minister in the inner court and within; they shall not gird themselves with anything that causeth sweat."—Ezek. xliv. 17, 18. Here we have the thought of unmixedness of moral robing carried to a still higher pitch of emphasis. In the first passage, we see no prohibition of woolen garments, but only the wool and linen should not be mingled in the same garment (see Lev. xix. 19); but in this passage, we see that on entering the *inner court* within the vail they were to wear *no* woolen garments, but to be clothed throughout with unmixed linen. This old text is most emphatically fulfilled in the inner life of sanctified Christians.

We can enter the "inner court" of communion, the holy of holies of perfect love, only upon this old prophetic condition, that we lay aside from our hearts all woolen, carnal vestiges, and put on the linen of unmixed submission and faith, in which there is no mingling of earth or self.

"They shall not gird themselves with anything that causeth sweat." In warm climates, woolen clothes excite and overheat the flesh: and for a subject to stand in the presence of his monarch, excited, overheated, in a perspiration, would be

very unseemly. As wool sweats the body, so the elements of the carnal mind fret and overtax the life of the imperfect believer. Sweat is the badge of bondage and the effect of slave-service. (Gen. iii. 19.)

Just so long as any carnal robes hang around the believer's spirit, he will have soul-sweat in his serving; there will be the inward chafing of his carnal nature against his religious life, causing sweat; his very worship will have drudgery in it. God bids us lay apart every vestment of soul that chafes, frets, burdens, confuses or overstrains us in his sweet service. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."—Rev. xix. 8.

We see nothing here about this being the personal righteousness of Christ imputed to these saints; the fine linen *was the righteousness of saints*, righteousness wrought in them by the Holy Spirit through faith. In this text there is not even an allusion to the woolen mixture. Long ago the last carnal garment has been purged out; they have long been accustoming themselves to the pure linen of unmixed habits of spirituality, and the time has at last come for their inner mantle of holiness to be manifested to admiring worlds, for the marriage of the Lamb is come, and his wife hath made herself ready.

VII.

SPIRITUAL ARITHMETIC.

In reading the Epistles of Peter I am struck with their clear arithmetical expressions of religious truth. I have only space here to indicate this line of Scriptural truth, which each one can easily trace out for himself.

1. *Subtraction.* Peter, and in fact all inspired writers, represent purity of heart as a work of moral subtraction. He says: "Having escaped the corruption in the world," is the condition of partaking of the Divine nature. 2 Peter i. 4. In the 9th verse he speaks of being "purged from old sins." If people who are constantly confounding purity with growth in grace would only remember that the one is subtraction and the other is addition, it would save them a deal of bewilderment. Any child can see that they are directly opposite, yet in religion many are ever mixing them as one. Purity is the subtraction of all sinful desires and tempers out of the soul —the removing of original sin from the heart. Such terms as to wash, purge, cleanse, put off, cast out, put away, never indicate any growth or addition, but of removing a foreign element from our nature. Sin is no legitimate part of our being; it is an intrusion, a fungus on the soul, a poisonous parasite planted in us by an enemy,

and it must be subtracted from us, root and stock, before we find our normal condition.

To be freed from all sin does not indicate growth or maturity, but is the pure normal condition of a soul, whether it be old or young. Processes of growth can no more produce heart purity than addition can produce subtraction. If you have a grain of sand in a glass of water, can you get the sand removed by adding more water? Nor can you remove that ultimate grain of inbred sin by any process of addition; it must be subtracted from the heart by a Divine act, or it will remain forever.

2. *Addition.* Peter very clearly distinguishes purity from growth. After indicating what Christian purity is—the "escaping of corruption," he says, "Besides this, give all diligence to *add* to your faith virtue [or power], and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness [or Godlikeness], and to godliness brotherly kindness, and to brotherly kindness charity."

Here is growth in grace; here is the addition of the positive graces which form the radiant constellation of holiness. But this sum in holy addition is subsequent to the sum in moral subtraction; for after describing simple purity, he says, "And besides this," that is, in contradistinction to this, in addition to this simple purga-

tion comes the positive growth. We must ever learn spiritual subtraction before we learn spiritual enlargement.

Why does he say, Add to your faith? Because we are cleansed and emptied of sin by simple or naked faith on the promise; and at that awful, still juncture when we are cleansed from all sin, it does really seem that we are emptied of everything but a firm, calm trust, so that naked faith is the plus factor with which a purified soul begins its growth into the fullness of fruit. Then why does he say, Add to your faith virtue, or, more properly, power? Because, if faith holds firmly on to the fact, "the blood of Christ cleanseth us," that faith will soon be supplemented with the "baptism of power from on high;" and after the full baptism of the Spirit comes into the soul, He will bring in due order the additional experiences, until "charity" fills the entire being with its everlasting summer of sweet and lowly love. Of course this spiritual addition can be hastened or retarded by the conduct of the subject of grace. Even after we are fully purified from sin, some will grow about twice as fast as others. When freed from sin, we then, in the highest sense, enter the trade and commerce of heavenly graces; we have perfect, saving faith as the capital talent on which to begin, and by the diligent use of faith

we add to our soul treasures till we may become millionaires in grace. Hence Peter says, "give diligence" to make these rich additions.

3. *Division.* There is to be no division of souls from each other in this Kingdom, and no division of the graces from each other. All the sums in sacred division referred to in Scripture apply to "gifts" and "work." There is a division of talents and a "division of labor" in the kingdom of grace, but no division of the graces or of grace. All are to have the same number and kind of graces, though each has different talents and work. In the grace of the *heart* we are to be a unit—there is solid addition, but in the gift of *head* and *hand* there is variety division and subdivision.

In the 12th chapter of 1 Corinthians, Paul explains this sacred arithmetic with great beauty. "There are divisions of gifts, but the same Spirit." He enumerates several gifts among early believers, "All these worketh the self-same Holy Spirit, *dividing* to every man severally as he will." Again Paul exhorts Timothy to "rightly divide the word of truth." Not that truth is to be divided from itself, but its application is to be divided to the various degrees and species of character with which we deal. So that while in grace we are one, and need only addition, yet in branches of holy work, and in modes

of operation, there must be division, and this diversity of toil is produced by the same Holy Ghost. Do not think because there is division in talents and toils that there must also be division in hearts and grace. Work is the dividend and talent the divisor. Find how many times your gifts will go into your work and leave no remainder, and the result will be your reward. If God sees that you will live long, "the self same Spirit" may lead you to cipher it by long division; if you are to graduate soon, the same Spirit may hasten you through short division. But while solving this division we must see to it that sin is kept subtracted, and we are constantly adding up the column of grace.

4. *Multiplication.* This is the most rapid mode of augmenting a sum, but the increase depends on the size of the multiplier. In one place Peter says, "Grace and peace be multiplied." In another place he gives us an enormous multiplier, and says, "Peace be multiplied through the knowledge of God." What a glorious sweep of holy arithmetic is here spread before us.

Peace is the central, staple experience in a life of perfect faith, and because peace is the central stream of heaven and holiness, is why the Holy Ghost selects it as the multiplicand; and because the knowledge of God is everlastingly increasing, is why the Spirit chose it as the multi-

plier. Only think of it—*peace*, the center of heaven, being forever multiplied by the knowledge of God, a quantity ever increasing! It is like multiplying the Pacific Ocean by the ever-increasing drops of rain!

The passage in Isaiah, "Thou wilt keep him in perfect peace," is literally, "Thou wilt keep him in peace, peace," that is, peace multiplied by two, the peace of pardon and the peace of purity. That was Isaiah's experience. The term, Knowledge of God, in Scripture, means more than our mental views or intellectual information about God; it means an inward, spiritual, *conscious knowing* of God in His personality and character. The most exalted and expanded views of Divinity, and the most voluminous stream of information concerning Him, collected from a thousand tributaries, do not bring or multiply peace. Through the agency of the Holy Ghost on our spirits, we can know the inner, personal life of Jesus better than we know any other being. Our peace deepens and widens as we advance in the inner soul-knowledge of God, of Christ and the Holy Spirit. There is peace *with* God, when we know Him as our justifier; then different and deeper is the peace *of* God, that is, God's own peace. When we know Him as our purifier, there is peace with ourselves. When we know Him as abiding

comforter, there is peace with all men. When we know His love to our race, there is peace with the virtuous universe. When we know Him as God and Father of all. And so this multiplication of peace goes on and on until we get out into the eternal tranquillities, where dying beds, and bursting tombs, and burning worlds, and groaning spirits, and shouting seraphim and revolving eternity, are insufficient to break the soul's repose.

Thus we see that a human soul, minus all sin, plus all the graces of the Spirit, with its ability divided into the maximum of work, and its peace multiplied by the threefold knowledge of the triune God, equals the full stature of a New Testament Christian.

VIII.

THREE SALVATION EPOCHS.

There have been three great epochal days of religion in the annals of time, viz: a day of law, a day of vicarious sacrifice, and a day of sanctifying fire. Mount Sinai, Mount Calvary and the upper room on Mount Zion, are the three pre-eminent moral peaks in the mighty roll of redemption's history. Like the three radi-

ating points from a lightning-rod, they pierce the eternal heavens of grace, and bear down to earth and man the supernatural currents of spiritual renovation. The gospel in its broad Bible sense is the gospel of God, or convincing, heart-searching law; the gospel of Jesus r substitutionary sacrifice for sin; and the gospel of the Holy Ghost, or Pentecostal light and fire. In order to possess the full sweep of Scriptural religion we must successively pass through these epochs in our experience. We must pass through the day of law, and have the law pass through us; searching our hearts, condemning our guilty spirits and shutting us in to deep repentance. We must pass through the day of vicarious atonement, and have the day of atonement pass through us, releasing us from all guilt, reconciling us to God and making us heirs of heaven. We must then pass through the day of Pentecost and have the day of Pentecost pass through us, sanctifying us from the seed-principle of hereditary sin, and filling us with positive holiness. Oh, how narrow the view of religion in the minds of many Christians! There is mighty progress in genuine Bible religion, but a progress marked with great epochs, and not the snail-crawling gradualism that gets nowhere. These three redemption days are related to three worlds.

Mount Sinai with its solemn sin-searching sen-

tence is God's great blockade in the sinner's road to hell. "The soul that sinneth, it shall die," is mercy's forewarning barricade across the mouth of the pit. Some think it a great point to stop sinning, but it does not require even conversion to make a soul stop sinning; repentance will make a man stop sinning. God will never pardon any till he has utterly abandoned all practice and secret purpose of sinning. The law condemns past sin, makes us quit sinning and with its voice of doom, forms our thunder-cloud shield from going to torment.

Mount Calvary relieves us from past guilt, redeems us from this *present* evil world, separates us from the life of the world and puts the principle of eternal life in the soul.

The Pentecost fills the soul with entire purity and love, thoroughly fitting it to go any time to the heavenly world. The law checks us from plunging into hell, the vicarious cross saves us from the beggarly elements of this world, the baptism of the Holy Ghost saves us into the heavenlies.

This is not all; in a full Bible experience these three days are permanent co-residents in the same breast, flowing like parallel streams along the line of a holy life. The baptism of the Holy Ghost purifying the soul from original sin, makes the law glorious, and deposits the God-

written decalogue within as the jewel of a sanctified conscience. The holiness of the law is fulfilled in us. True holiness must have Mount Sinai enshrined within; it is in harmony with Sinai.

The baptism of Pentecost also makes the great day of atonement an abiding reality in the soul. The crucifixion and the flowing blood, enshrined in our hearts, moves along with us as an abiding source of purity. Oh! how the sanctifying Spirit reveals to us the infinite virtue of Christ's blood, glorifies the crimson cross, makes the rugged tree bloom with eternal charms, makes the purple wounds of Jesus sweeter to our spiritual taste than honey!

The law were a failure without crucifixion, and the crucifixion were a failure without Pentecost. Glory be to the triune God, that the three great epochs of redemptive history can be Divinely crowded into the space of a human breast; Sinai, Calvary, and the upper room furnace, twined into blissful and immortal union in the soul, and bearing us onward like a trinity of Mississippi rivers through the channels of time to the tropic sea of glass under the great white throne. Salvation from going to hell, salvation out of earth, and salvation into the boundaries of heaven—at once the trinity of grace and the triumph of man.

IX.

PURIFIED—BUT HOW FAR?

THERE is a specious and crippling error set afloat on the current of holiness teaching, that sanctification is never complete in this life, and that we are made pure only up to what light or knowledge we have. I say it is specious, for while there is no passage of Scripture that teaches purification up to our knowledge, yet the theory seems plausible to the mere human reason, and those of an introspective and metaphysical turn are apt to get tangled in the meshes of this error. It is certainly crippling, for those who imbibe this error, however sincere and devoted they may be, yet they can never be satisfied (according to their own theory) of their complete salvation, and can never be successful in leading believers into heart purity. The sanctified soul must learn, sooner or later, that there is a great distinction between being purified from all sin, and being illuminated from all ignorance. Purity of heart is to be complete; but growth in spiritual discernment is never complete in this life. A great many sanctified people persist in confounding the native ignorance of the mind with the native sin of the soul, forgetting that even angels have a native ignorance of some things, but no native sin. Peter was

cleansed from all sin and sanctified entirely on the day of Pentecost, but his mind was still narrow, and ignorant of many things, and it required a special revelation to lead him unto the Gentiles. When the fully saved soul finds that it is being more and more liberated from its ignorance, and has an ever-widening illumination on Divine things, unless it is clearly instructed in the truth, it is liable to confound a lack of knowledge with sin, and then jump into the heresy that there is an inexhaustible source of sin in the soul down below our knowing, and that this depravity is cleared away only as it comes to the surface, and that we are sanctified only as far as we can see.

There are the following objections to this doctrine:

1. The Scripture terms, salvation, cleansing, sanctify, purify, wash, etc., always refer to sin, and not to ignorance. True, we must grow in the knowledge of God, have the eyes of our understanding enlightened, and ever progress in spiritual discernment; but the Scriptures never put any limit to this growth in knowledge, whereas, on the other hand, they always put a limit to being cleansed from sin; it is to be a perfect, complete, finished work. The work of purity is limited, complete; but the work of illumination is unlimited and ever widening.

There is no more sin in a pure soul, though there may be much ignorance. There is no verse in the Bible proving that illumination is attributed to the blood of Christ; it is the blood that cleanseth, applied by the Spirit; it is truth that illuminates, applied by the same Spirit. The cleansing of the "precious blood" is to be instantaneous and perfect; the illumination of the precious truth is to be gradual and ever advancing, though both works are executed by the Holy Ghost, the Executive of the Godhead.

2. The word *all*, as applied to salvation in Scripture, is God's *all*, and not man's. "From *all* your filthiness, and from *all* your idols, will I cleanse you." These are the words of the Omiscient God. He does not mean all the filthiness that we see, but all that His infinitely searching eye can find. If we can't penetrate to the deepest recesses of our hearts, He can, and He pledges Himself to search and purify us until His own eye sees no sin in us; though it may see much weakness and ignorance, yet not a spot of sin.

3. If we look at the meter of salvation on the Divine side, we find it as infinite as His attributes. "According to the multitude of thy tender mercies, blot out my transgressions." Here the extent of the blotting out is measured

by the extent of God's mercies; but nothing is said about blotting them out, as far as *I* can see. "According to His mercy He saved us;" but it is nowhere said that according to the extent of our vision He saved us. "But my God shall supply all your need according to his riches in glory by Christ Jesus." Here the extent of supply is not up to our knowledge, but the measuring-line is the "riches of God's glory." "Strengthened with all might according to his glorious power." If the baptism of strength be according to His glorious power, then it is not limited by our short knowledge. This is the tenor of the word; it is salvation according to His mercy, His glory, His goodness, His power, etc. The Scriptures reveal to us a salvation from sin, from all sin, limited only by the utmost bounds of the attributes of God.

4. On the human side, the meter of salvation is *faith*, but never knowledge or vision. It is the very office and nature of faith to go out beyond knowledge and seeing; in fact, when things become known and seen, to that extent they terminate faith; so that salvation up to our faith is a very different thing from salvation up to knowledge. In fact, persons who insist that we are perfected only up to knowledge, do virtually destroy salvation by faith; for if faith does not go beyond our vision, it is no faith at all. Ac-

cording to your faith be it unto you. All things are possible to him that believeth. Only believe.

We are justified by faith. We are sanctified by faith. From faith to faith. We walk by faith, not by sight; that is, we are saved and kept up to the measure of our faith, and not up to the measure of our vision. We can believe far beyond our knowledge.

5. By this theory of being cleansed from impurity only up to our light, the work of purity may never be finished, for the light of heaven may shine in hitherto undiscovered recesses of the soul, and show us hitherto unimagined depths of corruption. It is a poor creed that has no definite line for the perfect extirpation of sin.

6. Those who hold to this error can never expect to experience perfect deliverance from sin, for if they do not really believe that Jesus saves them from *all* sin, how can they expect to experience it? A brother said, "If it is not true that we are purified only up to our light, then why is it we keep discovering new evils in our hearts?"

The answer is, You get just exactly according to your faith; you expect to keep finding sin in your heart, and when it turns out just according to your faith, why do you complain? If

you find, or think you find, a new mine of depravity within you, after you have been sanctified, do not try to shape the Scriptures to your experience, but determine through the grace of God to have an experience which conforms to the word of truth.

Your faith must firmly claim the perfect cleansing, or you can not experience it. We must not stagger at the fullness of the truth.

X.

THE TWO CROSSINGS.

The crossing of the Red Sea and the river Jordan, are set forth in Scripture as emblematic events, typifying the soul's exodus from the slavery of sin and its entrance into the fulness of the Spirit.

In 1 Cor. x., Paul teaches that the crossing of the Red Sea was an act of faith sufficient to initate them into the privileges of God's Church; where he shows how that "all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat," etc. This summing up of eating spiritual meat, the rite of baptism and the faith-act of

crossing the sea, shows that God designed it to be an outward historic type of the soul's deliverance from the bondage of Satan and introduction into the kingdom of God.

Now if we turn to Heb. iv. we will see that Paul just as clearly teaches that the crossing of the Jordan is a type of the believer's entering into the "rest of faith," or full salvation. He says we enter by "promise" and "by faith." We which have believed do enter into the rest of perfect love; and he exhorts imperfect believers to labor, or more accurately to "hasten" to enter this Canaan. See verses 1–3–11.

With these New Testament torch-lights in our hands, let us go back to the Old Testament records of these two great crossings, and examine the contrasts between them, in which we shall find some of the differences between justification and entire purification.

DRIVEN AND DRAWN.

The main thought that pressed upon the Hebrews in Egypt was to escape out of their unbearable bondage. They spent a hundredfold more thought and prayer on how to escape slavery, than they did on the glories of Canaan. A convicted sinner likewise thinks of his guilt and doom, but he can not think much of the glories and beauties of holiness; the Canaan of

sanctification is not yet in range of his vision; he is occupied with the fetters of sin, and the impending doom. He is driven out of Egypt. The prospect of death, of judgment and hell—these solemn realities drive men across the Red Sea of pardon.

But the Israelites were *drawn* to Canaan. They grew weary of wandering, of tent life, of their food, etc., and they hungered and pined for the fixed houses and rest and solid food of Canaan. They were not driven by storm, but drawn by the superior advantages of the country. And the believer is not driven into perfect love by fear and wrath; but he is mysteriously and powerfully drawn to it by the deep inward wants of his experience. Growing tired of his inner wilderness life, he longs for a better experience. He finds the Canaan of holiness contains just what he most needs, and is drawn into it by a mighty soul thirst. Paul preached in consonance with this truth; he preached to sinners from the terrors of the Lord, but he led believers into sanctification, beseeching them by the mercies of God.

HASTE AND PREPARATION.

In Ex. xii. 33, we find that the exit from Egypt was in great haste. "The Egyptians were urgent upon the people, that they might send them out of the land in haste," etc. How

true to experience! When a sinner fully realizes his state of guilt and danger, he moves with utmost speed to calling on a Savior.

When they were to cross Jordan, there was more definite proceeding and preparation. Joshua i. 11: "Pass through the host, and command the people, saying, Prepare you victuals, for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you." Here there is thoughtful and definite preparation for a mighty step of faith, and not that hurry and terrific alarm that accompanied their exit from slavery. And so when a child of God is on the verge of making the great step into entire sanctification, there is a definiteness in his preparatory consecration, a deep, determined and thoughtful proceeding, which it was impossible to exercise when fleeing as a slave of sin from the wrath to come.

THE TWO PATHS.

While in both instances there was a dry pathway made through the sea and the river, yet there was a characteristic difference in the way in which the paths were made. In Ex. xix. 16, we read, "But lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea." Here we see that

the rod was stretched out and the waters divided *before* the people began to walk over. The road was made plain and open before their eyes, in order to induce their infant faith to step onward.

Now if we turn to Joshua iii. 13, we read, "And it shall come to pass as soon as the soles of the feet of the priests that bear the ark of the Lord, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap." We find here that in crossing into Canaan, the clear path was not opened until *after* they began the march, and actually "rested their feet in the water." In crossing the sea there is first the open path, then the stepping; but in crossing the Jordan there is first the onward tread of faith, and afterwards the open visible way.

When we seek the forgiveness of our sins, we may stand for a moment struck with terror at our pursuing foes, but suddenly some promise of Jesus, like the rod of Moses, is stretched out over the turbulent future. We see Christ on the cross as our substitute; the way of escape is so plain, our trembling faith walks over into the kingdom of God.

When we come, however, to trust Christ to deliver us from all inward sin, the way at first seems far more obscure and shut up. The clear

pathway through sanctification is never fully seen and understood till *after* the exercise of perfect saving trust. I confess that this subject of sanctification was one of utter confusion, and turbulent waves of mixed and muddy theology rolled before my mind, until my simple and daring faith plunged forward in the swelling flood, and soon the Holy Spirit swept away the waves of mixed theology, and the pathway of holiness was clear as noon. God does not reveal to us the full secret of sanctification till after we trust Him to the uttermost.

FAITH AIDED AND UNMIXED.

Another contrast between the two crossings, is seen *in the faith* exercised upon the two occasions. In the first instance faith was blended with visible agents; in the second case, it was pure, simple, unmixed trust. In Ex. xiv. 21, we read: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land." Now look at the aids and props of faith in this event.

Moses had been for many months, and was now, the visible representative of God unto the Israelites, and his very presence aided their faith; then the act of stretching his hand over the sea was calculated to inspire their trust, and then

the hard east wind blowing back the sea all night, though it did not make the dry path of itself, yet it was an adjunct and an aid to infant, tottering faith. So it is in conversion. The poor fleeing penitent knows so little of trusting God, that he is permitted aids and crutches for his faith. The very presence of some enthusiastic Christian man or woman, a brave word of good cheer, or a breeze of holy song, has helped many a penitent to put forth justifying faith.

But when we go into the Canaan of full salvation, there are no extraneous aids to faith; it must be "naked faith on a naked promise."

So we refer to Josh. iii. 14, 15, and read: "And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down stood up," etc.

In this we see no man standing in front to lean upon, no outstretched rod over the waters, no east wind to blow back the waves, not a single magic word uttered to the river, not a visible or audible thing as an aid to faith; and besides, the river was at that time two or three

times deeper than usual, so that the apparent difficulties were at the maximum, and the aids to faith at the minimum; they had naught but the naked promise of God, "Arise, go over this Jordan, and it shall come to pass," etc. Thus in going over into entire sanctification, you need not try to sing or shout, or work yourself up to the faith point, for you can not do it; you must lay aside all signs, or sights, or aids to faith, and calmly, firmly make up your mind to step out on the promise:

> Faith's foot must walk the swelling flood,
> And firmly claim the cleansing blood.

WATERS NEAR AND REMOTE.

By referring to Ex. xiv. 22, we see that the path through the sea was quite narrow; the waters stood in a perpendicular wall on either side, and so near that the spray of the waves on top, sprinkled them in baptism unto Moses in the sea. See 1 Cor. x. 1.

But you see in Joshua iii. 16, that the waters were not only divided, but removed entirely out of sight. On the north the waters were cut off away back to the city of Adam, near Zaretan, being several miles above them, and on the south the waters rolled down in the salt sea, several miles below, so that up and down the river, as

far as the eye could see, the river bed was clear. The difficulties in the way of being saved from inbred sin, seem much more formidable than those in pardon; difficulties concerning confession, concerning how we can be kept from falling, and many other tangled problems, like the Jordan, rise up before us three times as high as usual; but when we put forth perfect faith, all these difficulties are *removed farther away from us than in conversion;* the perplexing waves are verily out of sight. Remember, "it was in harvest time that Jordan overflowed all its banks." Let no swelling flood obstruct your immediate "forward march" into the rich fruits of holiness. The deeper the stream, the grander the faith. Trust Jesus right now to cleanse you from all sin, and every threatening billow will vanish beyond your vision!

MEMORIAL SONGS AND STONES.

When they crossed the Red Sea, they celebrated the event with a song of triumph (Ex. xvi. 1), but they raised no monument, for they must move onward to Sinai and Canaan. But when they crossed the Jordan, they erected a permanent monument out of the very stones on which the priest's feet stood firm in the bed of the river. See Josh. iv. 3–7. God had promised them a permanent abode in Canaan, and their

entrance into it must be commemorated by something more enduring than a song with timbrels. When we are converted we sing and shout; well we may; but when we enter entire sanctification, we have, in addition to the song, such a grasp on the word of God, that the very rock-like promise on which our foot of faith stands firm, becomes as a marble monument to us; and when our future experiences ask us the meaning of such memorial texts, we can reassure ourselves that on that stone of promise our souls marched into the Canaan of holiness.

These ancient things of the Holy Ghost were written for our instruction, and when we have interiorly learned them in the light of the Spirit, how truly do these old patterns of faith fit the frame of our modern souls.

XI.

OBSTRUCTIONS TO GROWTH.

We are told in the book of Job that "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." This is a clear statement of the truth that purity removes the obstructions to spiritual growth and strength. When the heart is purified from evil tempers, the lips from evil words, and the hands

from evil deeds, then the whole being is prepared for the most rapid and steady advancement in wisdom, love and power, that our probationary state admits of.

As it is the glory of God that He is infinite in every direction of His being, and in nothing can be increased or diminished; so, for an opposite reason, it is the glory of the creature to forever progress in the quantity and splendor of moral forces. This holy accumulation upon the character of the creature is not the absurd and unscriptural idea of forever getting more and more pure, which involves the notion of forever having a remainder of sin; but after all dross is removed, the holiness of the creature is forever advancing in intensity, luster and usefulness. This will be the case if the conditions of perpetual holiness are complied with. Alas! how many who were once purged from sin, fail to comply with the royal conditions of progressive union with God. There is no mistake more common among Christians than as to what are the real hindrances to growth. Most of God's people are perpetually locating their spiritual hindrances outside of themselves. If a mysterious yet mighty voice should pierce the heart of every Christian on earth and propound the question, "Why are you not cheerful and peaceful and content in spirit? why are you not

gentle and sweet and victorious in a daily fellowship with your heavenly Father?" not one in ten thousand but what would begin instantly to lay the blame on somebody, or something, or some circumstance outside of their own hearts. It is so hard to believe, and so mortifying to be convinced, that all our spiritual obstructions lie within our own natures; yet such is emphatically true. The word of God everywhere locates all barriers to growth and all antagonism to holiness within the heart. It is true that we may and do have many sore trials, temptations and opposing elements without us, yet these things are not in themselves hindrances to growth in holiness; nay, if the soul is really purified, all these things will only advance our spiritual character. If we are freed from all sin and in precious union with Jesus, then it is impossible for devils, or men, or any circumstances whatever, to prevent us from increasing in the knowledge and love of God, and the love of our neighbor. A hot spring pours forth hot water from its own internal conditions, and all the external ice and frost in the world can not prevent the outstreaming of a warm current. In like manner a holy soul grows and flourishes by its internal conditions. There may be ice and frost and gloom and confusion and enemies and painful incidents without, but if the soul walks with the Lamb in

white, its devotion will be deepened and brightened by what *seems to be* a religious drawback. Mr. Wesley found that ill usage, crosses, disappointments, etc., were the best agencies to growth in humility, patience and love. The history of piety will show that thousands who have seemed to suffer most directly from the hand of God, have been the very ones that loved God with a surpassing flame of devotion; and those saints who have been called to endure the greatest obloquy, treachery and persecution from their fellow-beings, are the very ones that have exhibited the most amazing forbearance, charity and zeal in blessing their fellow-creatures. This proves that when the inner heart conditions are all pure and right, nothing can hinder the growth in true holiness and happiness. If a child does not grow, the fault does not lie in sunshine, air and food, but the child is diseased and not able to incorporate hearty food into its system. And how many in the church, nay, what multitudes of ministers and Christian teachers themselves, are yet so diseased in their moral being with inbred sin, that they can neither eat nor assimilate the strong, healthy, holiness meat that God offers them; so that the obstruction to Pentecostal vigor and zeal does not lie in the food or outer providence of God, but in soul-illness. Hence no one can eat "strong meat," in the

Bible sense of that term, till after they are cleansed from all sin. Many use the term "strong meat," and simply mean brain food, deep intellectualism, etc. I have known preachers to say fine things about "strong meat," and yet their soul-feeding organs were so diseased with the "old man," that they would get offended and disgusted at a plain sermon on perfect love. When the hidden conditions are met, growth in grace becomes inevitable.

Let the soil have no stones, thorns, or other obstructions to grain in itself; let it be a rich, pure soil, and then the very hot sun that would otherwise scorch, will give to vegetation a deeper green, and the very winds that would otherwise blast, will only give the roots a stronger hold. Thus it is with the soul-soil of the believer. God can never make things work for our good except on the conditions of heart holiness; and hear it, for I say it in the face of God's word—that *when those celestial conditions are fully met and maintained, then nothing can ever occur in the universe that will not be for our good and advancement!*

> Thunder, lightning, fire and rain,
> Poverty, sorrow, loss and gain,
> Death and heaven and earth and hell,
> For us, will work together well.

Every disappointment will cause us to lean harder on the unwavering arm; every shock will

make us sink deeper into the unshakable Rock; every conflict with temptation will make us hate sin more deeply; every unkind blow from our fellow-men will render us more lowly and intent on doing the world good; every dollar we lose will spur us to lay up treasures in heaven; every criticism of our spirit or conduct will drive us to scrutinize our inner being before God, to see if we are indeed washed in the blood of the Lamb. Abuse only humbles us, and flattery and praise sink us to still deeper self-abasement; the death of loved ones only trims our lamps for the coming of the Bridegroom, and every tear-drop adds another lens to the telescope of heavenly vision. If we are holy, all things are ours.

XII.

SCRIPTURE PHOTOGRAPH OF PURITY.

THE word "photograph" means "light-writing"—the delicate and accurate penmanship of sunbeams. The Bible is truly written with the light-beams of the Holy Spirit. Let us look at its photograph of heart purity.

1. *Soul whiteness.* "Wash me and I shall be whiter than snow." "Purified, made white, tried;" "arrayed in fine linen, clean and white, which is the righteousness of the saints;"

"Washed their robes and made them white in the blood of the Lamb."

The pure white light of the sun is but an outer, visible representation of the uncreated bright luminosity of the Divine nature. Sin is dark, gloomy, lowering; holiness is bright, shining, transparent. It is the very nature of sin to hide itself; it is the very nature of truth and holiness to be clear, light, open. God has provided a baptism of whiteness which is the great essential need of our natures.

2. *Cleanness* is a prominent idea of the picture of Bible holiness. "I will sprinkle clean water upon you, and ye shall be clean." "From all your idols and filthiness will I cleanse you." "Be ye clean." There is in sin a filthiness: even the least sin will defile. Uncleanness has two branches to it: "filthiness of the flesh and spirit." Filthiness of the flesh embraces fornication, licentiousness, wine, alcoholic drinks, tobacco, opium, gluttony, slovenliness, laziness, etc. Filthiness of the Spirit embraces pride, anger, retaliation, pomp, display, malice, backbiting, covetousness, deceit, flattery, self-praise, boasting, self-seeking, love of place, love of money, fear of man, fear of death, unbelief, jealousy, bitterness, etc. The purging away of all such filthiness of the flesh and spirit constitutes true Scriptural cleanness.

3. *Softness of heart* is an essential feature of purity. "I will take away the stony heart out of your flesh, and will give you a heart of flesh." "God maketh my heart soft." "My heart is like wax, it is melted." Ps. xxii: 14. "Be gentle, tender-hearted, forgiving one another."

We each form an individual, mental conception of Christian purity. It is to be feared that many, in formulating the idea of heart purity, have not fully included this trait of *heart softness* in their "mind-picture" of holiness. Sin inevitably hardens; it incrusts the affections with an icy coldness and toughness; it benumbs the conscience. Some may have intense conceptions of moral cleanness, and yet have a degree of over-strictness, of hardness and inflexibility of affection. How painful it is to see professing Christians, and sometimes professors of perfect love, show a domineering, overbearing spirit to their servants or others. We must be freed from harshness, coldness, stiffness, irony, biting sarcasm, overbearing, dictatorialness, etc. A pure heart is a soft, tender, gentle, lowly, affectionate, child-like heart.

The world is not only full of blackness and filthiness, but it is full of icy, metallic-heartedness, and it is sad to find *so few* Christians that really show a soft, loving, child-like heart. In seeking for a pure heart, let us get the full Bible

view of it, and never rest till we have all its *whiteness*, its *cleanness* and its *tenderness*.

XIII.

"I DON'T FEEL."

How often does unbelief utter itself in these words, "I don't feel." I think that deep, warm, religious feeling is vastly depreciated in these days by frozen, formal Methodists; so I do not mean to say anything against holy feeling, but we want the right sort of feeling; that which is produced by the power of God in the soul, and not that which is produced by culture or human effort. There are four distinct things in salvation, and they apply equally to justification and sanctification. Two of them are on the human side and two on the Divine side. In seeking justification there must be on the human side repentance and faith, and on the Divine side there must be pardon and the witness to it. In seeking sanctification there must be first perfect submission of self to God, then perfect faith in Jesus, on the side of the seeker, and on the Divine side there will be entire cleansing from sin, followed by the witness to it. This order of the four facts of salvation is absolutely unchangeable; so that to clearly *feel* that we are sancti-

fied is the last step in the series, and yet the very one that many try to make the first. It is utterly impossible for you to *feel* your heart pure until after the Lord has actually purified it; and then it is impossible for Him to purify you until your faith touches the point where you claim that "He doeth it;" and then again you can never exercise the perfect faith that He cleanseth until you have fully submitted your entire self to God. You see, then, how each step depends on the preceding one. Be sure of the first step—that you are utterly yielded up to the will of God, and the rest will follow in easy, quick and beautiful order. In reference to feeling, we are to remember two or three things.

1. *Feeling is an effect of sanctification, and not sanctification itself.* Now if you have any trouble on this score of not having holy emotion, fasten this on your mind. If feeling be an effect, then it must come after the cause which produces it. Do you expect the heat from the stove before you strike and apply the match to the fuel? What would you think of a person sitting by a cold stove, half chilled, and yet refusing to strike and apply the match to the wood, by saying, "Oh! I don't feel warm enough yet; when I feel warm, then I will strike the match." That would seem very silly; and yet have you not been doing the same thing in religion? Have

you not been half chilled in your soul for dreary days, waiting for some celestial accident to warm you? You have been told to believe; to believe now; to strike the match of faith against the rock of God's promise, and apply it to your soul, and to do it *just as you are.* And you have falteringly held the match in your hand, saying, "I don't feel." If you feel warm first, then there is no need of the match, and if God gives you the feeling of purity first, then there will be no need of your faith at all. Feeling is a Divine effect after faith.

2. *The feeling of holiness is the work of God in the soul* over which our will has no control. It is the Lord *alone* that cleanses our hearts, and it is the Lord *alone* that produces in us the feeling of being cleansed. If we attend thoroughly to the two things in our hemisphere of sanctification, submission and faith, the Lord will be sure to attend to the two things in His hemisphere of sanctification, cleansing and feeling. It is the Holy Spirit that inflames the soul with love; it is the Holy Ghost that produces the soul sensation of purity; and when we try to feel pure, we are simply meddling with the incommunicable rights of Jehovah. You must solemnly agree to let God attend to His own business in your salvation; you must trust Jesus with a limitless trust, just as you are, and where you

are, and leave the entire responsibility of cleansing and of feeling upon Him. The very fact that you keep waiting for feeling, and trying to make yourself feel, is a demonstration of your unbelief; it proves that you are afraid to trust the Lord to do His part of the work; it proves that you are far more anxious to do the Lord's part of the work, than you are to do your own.

I can recollect no passage in Scripture where God is said to exercise faith. Neither do I know of a passage where we are commanded to produce the feeling of holiness. It is true, we are commanded to be holy, but we are distinctly commanded to be holy through faith, and not through feeling. God will never do our believing for us, nor will He ever allow us to do the cleansing and witnessing work, which belongs to the Holy Spirit. The best way to get sweet rest and contentment of spirit, is to surrender the question of our feelings entirely to Jesus; let Him do as He pleases in the matter. Did you ever hear the earth groan and bother itself about how to feel the spring and summer? it simply swings around to the sun and the sun takes the contract to furnish the glow of summer. Swing round to Jesus and let Him furnish the summer of the soul.

XIV.

PURITY AND GROWTH.

THE doctrine of the believer's full sanctification by simple trust would meet with but little objection from sincere and common-sense Christians, if they would only read a portion of the luminous literature on that subject, or search the Scriptures prayerfully, or in some way allow themselves to be informed correctly on the momentous theme. In spite of all the explicit teaching on entire holiness, it is still true that the overwhelming majority of Christians on earth are perpetually confounding the perfect cleansing of their hearts, with their spiritual growth. There are thousands who pray, publicly and privately, to be made pure, who have no thought or conviction as to any time when the prayer will actually be answered. They do not press vehemently after an immediate freedom from the hidden sin of their souls, for the reason that they have their eyes away off yonder on an indefinite gradual growth. This deceitful notion of getting pure by growth is just like the fabled bag of gold under the distant rainbow, forever beyond the actual grasp of experience. The popular error of confounding heart purity with spiritual maturity, will need to be exposed over and over again to the end of time. In the light

of Scripture I may be able to show some inquiring soul a few distinctions between being fully sanctified and growing in grace.

1. Purity is the subtraction of evil, but growth is the addition of grace. Any child can see that these are just opposite to each other. The following Scripture proves this statement: "Whereby are given unto us—Christian believers—exceeding great and precious promises: that by simple trust in these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust. And beside this—i. e. in addition to this cleansing—giving all diligence, add to your faith virtue (or power) and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter, 1–4–7.

Now what is that particular form of "corruption" here referred to which exists throughout the world; evidently it is the inherited depravity, and is here spoken of as remaining in believers. According to this word, this hereditary corruption is to be removed not by growth, but by simple faith in the promises, and after this subtraction of sin, there is to come a glorious sum in addition or growth in grace. These graces are planted in a newly converted soul, but being

choked and impaired by inbred sin, they do not abound. Hence the next verse says, "If these things be in you, and abound." In conversion these things are put in you, but when fully cleansed they grow, they abound (*abunda*), like an overflowing wave.

2. The work of cleansing deals with the sin in the soul; the work of growth deals with the grace that is in the soul. Hence, purification and progress are as distinct in their offices as sin and grace are distinct in their character. Two men are at work on a building; one is cleansing it from rubbish, the other is enlarging and beautifying the structure. It is the office of medicine to remove disease, but it is the office of food to make flesh and blood; and so we find in Scripture that being purified from all sin is denoted as a medicinal work, healing, curing, making whole, removing all distemper from the soul; but growing in grace is denominated as a feeding process, eating the finest wheat, feasting on milk and honey, eating the old corn and strong meat and delighting itself in soul fatness. We need Divine medicine as hyssop to purge out depravity and render us whiter than snow; but we need Divine food to render us fat and fruitful in grace.

3. Purification is wrought in the heart only by the power of God, and the soul can only

passively trust in receiving the cleansing virtue; but growth in grace is produced by the soul's active co-operation with the will of God. The act of sanctifying the soul, making it holy, is never in Scripture ascribed to good deeds nor means of grace, nor growth, nor suffering, nor death, but ever to a Divine act. He creates a clean heart. He washes whiter than snow. He says "I will, be thou clean." His *blood* cleanseth us from all sin, not development, nor death. It is an act of God's will that sanctifies us.

But growth in grace, whether it be before the perfect cleansing or after it, is everywhere in Scripture spoken of as a diligent and daily co-operation of the believer with the Holy Spirit; such as to watch and pray, to be witnesses, to be diligent, to study to show ourselves approved, to meditate in God's law night and day, to walk by faith, etc. In making the soul holy, free from all sin, God exercises an infinite and everlasting monopoly, allowing neither angel nor man, nor law, nor secondary agency, to share with Him the honor of cleansing the soul, but in growth He condescends to receive the willing creature into blessed partnership with His Spirit who worketh in us according to His will. Purification is a monopoly, growth in grace is a partnership. We are co-laborers with Christ, but not co-saviors with Him.

4. We are purified only through faith, we grow in spiritual life by faith and works combined. "Thy faith has made thee whole." Purifying their hearts by faith, the faith by which we receive the Divine cleansing, is the very absence of all works; we quit all struggling, rest on the promise and let God do it. But to progress in a holy life demands all the good works that flow from a living faith. The soul works vigorously in a state of holiness, but it can never work itself into a state of holiness. You can swim in the water, but you can not lie on dry ground and swim into the water; you can dream in sleep, but you can not dream yourself into sleep; you can breathe yourself into this world. We enter purity by faith alone; we advance by faith and works combined.

5. The purification of the heart is wrought instantaneously; but growth in discernment and love is gradual. There are gradual steps by which we yield all to God, and reach the fountain of cleansing, and gradual steps of deeper knowing and loving after we enter, but the cleansing, the slaying the "old man," is instantaneous. It is instantaneous in the sense that a birth, or death, or marriage, is instantaneous. And growth in grace is gradual in the sense that a river expands, or corn grows, or a child

advances to maturity. But the gradual expansion of the river, and the purity of its water, are different things; the gradual growing of corn, and the freeing of the corn from all impurity, are two separate things; the gradual progress of a child to manhood, and the purifying of his body from disease, are distinct operations; and so while a child of God is gradually advancing in many things, he is to be instantaneously cleansed from the evils that infest his heart. If growth purifies us, then it is our Savior instead of Jesus.

6. The work of heart purity is directly witnessed to by the Holy Spirit, but religious growth is discovered by the mind in its pressing after all the truth of Scripture. God makes a direct attestation to His work both in regeneration and sanctification. Of the converted we read: "The Spirit Himself beareth witness with our spirit, that we are the children of God." Rom. viii. 16. And of the sanctified believer we read: "Them that are sanctified, whereof the Holy Ghost also is a witness to us."—Heb. x. 14, 15. The old error that by a roundabout process of *human discovery*, and comparing ourselves with Scripture, we are to find out whether we are converted or sanctified, after being exploded by the early writers of Methodism, is being again adopted by backslidden and unsaved teachers.

Isaiah speaks of a sanctifying touch of fire, and a voice that told him directly that he was purged from sin; he says nothing of discovering it by a process of comparison. Paul tells us of an act of God by which Jesus was revealed in him, but he says nothing of finding it out by self-analysis, or comparing himself with the Scripture. After the heart is made pure, God will in his own way communicate the infallible witness of it to the soul. But as growth in grace is largely a human process, depending upon our capacity, zeal and prayerfulness, the Spirit may not bear direct witness to its progress. It is in reference to our fruitfulness and progress that we are to examine and compare ourselves with the waymarks of Scripture. The knowledge that we are made pure, is flashed into us from above; but the knowledge that we are growing in grace is gathered up in the daily lessons, and by the milestones we pass on the soul's journey. The knowledge of purity is *given* to us; the knowledge of growth is *acquired*.

7. Purity of heart is *really known* to none on earth, except those who have it; but the effect of purity and growth can be recognized by others. A pure heart is pre-eminently the spotless pearl, the white stone that no one knows save he that receives it; hence the absolute necessity of the tongue testifying to the Divine

work of it. The holy growth, however, that follows this inward cleansing is an epistle known and read of all. Heart purity is not a creed, or notion, or theological idea, or set of mental acts; it is a clear, calm, profound, hidden consciousness that God owns the soul fully and that He makes it clean from guilt, fear and sinful tempers. "What man knoweth the things of a man save the spirit of man that is in him?" But increasing fervor of prayer, an augmented diligence for God, increasing liberality, a growing self-sacrifice for others, a progress in gentleness of spirit and sanctity of conversation, enlargement of courage, humility and love, these and many other symptoms of growth in grace can be recognized by those who mingle with the purified Purity is entirely hidden, but the effects of purity and growth are largely visible.

8. Purity is not one of the graces according to the word, but the condition in which the graces best thrive. A clean soil is not wheat, but the best preparation for the finest grain; so the being cleansed from sin is not one of the fruits of the Spirit, but a perfect preparation for the full growth of the heavenly clusters. We are to be cleansed from all filthiness of flesh and spirit; what for? That we may go on perfecting holiness in the fear of God. The first is cleaning the soil, the second is maturing the grain.

Again, it is said that "The wisdom from above is *first pure*, then gentle, easy to be entreated and full of mercy." Here purity is designated as the prerequisite condition for the graces of gentleness and mercifulness, etc., to flourish in.

Cleansing is not a grace, but it is removing the very obstruction to grace; it is not growth, but the taking away of the very hindrance to growth. The one separates us from the work of Satan, the other beautifies and enlarges all our faculties and capabilities in union with God.

9. Purification is a complete, finished work, (so long as retained) but growth is never finished in this life, and so far as we know, all holy creatures will progress forever in love, knowledge and power, but not be forever getting more and more free from sin. The terms "more and more" are used in the Bible, but they are applied to faith, knowledge, love, and similar positive graces; but it is not said, nor taught, that we are to get more and more pure. We are not Scripturally pure till we are entirely sanctified, till we are cleansed from all sin. All the texts of Scripture that refer to being purified, sanctified, made holy, are limited to the present tense, but on the other hand those texts that refer to Christian progress, stretch out over the present and future tenses, and have no limit whatever as to time or degree of advancement.

As a depraved creature I need perfect cleansing as quick as possible; but as an immortal redeemed soul, I need to expand in light and love forever. The work of purification must be completed in this world, the work of growth must extend through both worlds and be coeval with our existence. It would be an infinite calamity to die without being entirely sanctified, and it would be almost an infinite calamity to stop growing when we die.

10. Heart purity is equal in those who have it, but growth in grace is never equal even among the holy ones. The saints in heaven, infants or apostles, are all equally pure—free from sin, but are not all equal in the volume of wisdom, power and love. So far as being clean is concerned, they are all equally washed in the blood of the Lamb; so far as growth is concerned, one star differeth from another star in glory. And it is so in this world. If a hundred believers were wholly sanctified to-day, no two of them would make just the same advancement in the next twelve months. They differ in their ages, capabilities, sex, advantages, trials, zeal, occupation, talents, temperament, health, and many other things which affect our progress in the Divine life; but none of such things need affect our being made pure. Some will grow more in a month than others will in a

year. Some advance most rapidly in knowledge, others most rapidly in love. Some have life-long thorns in the body which may be great aids to holy progress, others have not. Some after being purified live in almost constant bliss, but these do not plunge into as deep abandonment with God as those to whom are appointed strange and long Gethsemanes of soul. There is unity in the work of purity, but in growth there is variety and multiplicity.

11. Purity is absolutely essential for entering heaven, but growth is never a condition of going through the pearly gates. Every one that enters heaven, whether infant or believer, must be entirely purified from depravity before death, but growth is nowhere made a fitness for heaven. Millions are in heaven who never grew in grace before going there, but they were freed from all evil before going there.—Ps. xxiv. 3-4. Matt. v. 8.

12. Purity of heart decides our fitness for heaven, but growth in piety and fruitfulness decides our reward in heaven. He that is cleansed from all sin has the so-called "dying grace," and is already fit for the skies, but the character, length, and fervor of his service to Christ will determine his rank and weight of glory in the future world.—Matt. x. 10 12. 2 Cor. iv. 16-18.

"This is the will of God, even our sanctification," in the present tense; then our "love is to abound yet more and more unto the day of Christ.—1 Thes. iv. 3 and Phil. i. 9.

XV.

DEFINITENESS.

No one can make himself a good marksman by shooting at a bank of fog; he must have a definite mark. This truth can be carried around the entire circle of life, thought and religion; and it is specially true that definiteness is needed in religion. There is only one time when we can afford to be indefinite, and that is when we have a secret and definite reason for being so. The next worst thing to blindness, is to have the visual nerves so diseased that everything is thrown into a mixed haziness. If the devil can not put our spiritual eyes out, his next device is to put the spiritual vision out of harmony, and thereby throw the Bible, heaven, Christ, salvation and experience into one general landscape of brilliant mist. Indefinite books may be bound in calf and gold, but they do not cut any swath in the yellow field of the brain. Indefinite sermons may flash with wit or ripple with poesy, but they plow no everlasting furrows in

the red clay of human hearts. Indefinite experiences as to what the Holy Spirit does in our hearts and lives, may meet the ordinary standard of love-feasts and class-meetings, but they set no one in the meeting panting for the land of fat things. We need more definiteness in our pulpits. An able sermon on sin may not convict a single sinner, but a very simple statement of the sin of unbelief, or pride, or selfishness, will be likely to strike fire every time. The power of the atonement may be preached in Miltonic style, and do little or no good; but the power of Christ's blood to save from habit or inbred evil, or all fret, may cause daylight to dawn on many a sad soul.

I suppose that all Methodist preachers believe in the doctrine and experience of perfect love, and we may all preach it; but we may preach the doctrine of perfect love for fifty years in such a mixed, confused and indefinite manner as not to lead *one single Christian to the attainment of the definite experience.* The sermons of Wesley do not compare in sublimity and style with those of Hall and Chalmers, but Wesley hits the definite mark every time, and does not waste an ounce of powder in fireworks.

We need definiteness in prayer—especially public prayer. It is very refreshing and instructive to study the prayers of the Bible; how

the heart seems to walk right toward the thing that is wanted, and there is no rambling of petition.

We need definiteness in our experience. Remember, the Holy Spirit is given to us for the purpose of giving us clear, definite experiences and discernments; and if our experience is a Newfoundland mist, is it not because we stay too near the frozen zones of the world and flesh? There are two ways to cure a mist: a hard, dry freeze, or plenty of warm, tropic sunshine; and there are two ways to cure an indefinite religious experience; to go back into the dead, cold, perishing world, or get a clean heart and be filled with the blessed light, warmth and sweetness of the eternal Spirit.

Definiteness wins. People will walk faster if we show them plain, definite steps. The depraved brain is too lazy to think out a fixed, religious point, and they who are spiritual must make these fine points for others. Show a man a clear, definite attainment, and he is very apt to reach it. Make a point, and things will crystallize around it.

XVI.

FAITH AND CONFESSION

THE two acts of heart-faith and mouth-confession are so conjoined in the Bible, they are woven together in such multiplied forms of expression, that no ordinary Bible student can doubt that they sustain an inherent and essential relation to each other. An inner faith and an audible confession are the two wings of religious life. God has, in infinite wisdom, ordained them both as conditions of his blessing. Faith in the heart is the condition by which we obtain the fact of God's blessing, and confession with the mouth is the condition by which we obtain the experience or emotion of God's blessing. One is the inner condition for the spirit, the other is the outer condition for the feelings. Faith makes its report to Christ, and the mouth of confession makes its report to the world; so that the work of the Holy Ghost in us gets reported to a divine and human audience. This is everywhere in the Bible the divine order. Heart-faith and mouth-confession are twin-born of the Holy Ghost, and that which the Spirit has joined together, we dare not put asunder.

It is passing strange that we hear so much against confessing Christ with the mouth; and we have no other organ of the body to confess

Christ with except the mouth. It is a too common thing to hear Christian people (?) and ministers with their mouths cast slurs and innuendoes against the mouth confession of Christ. Preachers and laymen are sometimes exhorted to live holy, but not to profess holiness! What could the Apostle Paul say to such advice; he who professed holiness in all his writings, and urged the churches to do the same? There is not a single line in all the Bible that even insinuates we are to live a piety which we are too fastidious to confess.

It has become very unfashionable and undignified for ministers to tell their actual experiences, and when the pulpit gets in the dark on any one point, a mass of ignorance will fall on the Church.

What are we going to do with the two hundred texts of Scriptures in which God demands our mouths, tongues, or voices in confession? When Christ tells us to confess him before men, it is as much a command as to keep the Sabbath. If any one lives religious and refuses to confess with the mouth he disobeys Christ, and hence does not truly live religious. All this fine talk about living Christ and not confessing Christ is a perversion of truth; there is not an atom of Bible truth in it. The genuine faith of the heart will rush into confession, and confession

will clinch and seal the faith. He who trusts Jesus will want to confess; and on the other hand, he who confesses will want to maintain his faith. Thus faith and confession are mutual conservers of each other. They form the pinions of our soaring experience; they form the feet for heavenly marching; they form the hands for godly work.

If we confess Christ and have not true faith, we are hypocrites; and if we have faith and do not confess, we are cowards. They are both sins, and we must be cleansed from both in order to live truly righteous. There are very few hypocrites in the Church, and they are easily detected; there is a mean, brassy twang in the throat which indicates that the root of the tongue does not reach the heart. But where there is one hypocrite, there are a thousand cowards who shrink from confessing Christ with their mouths. The universal disease of the Church is dumbness. Let the tongues of the Church twist themselves into the obedience of confession, and then the few little, pinched hypocrites that we have on hand would be drowned out by a deluge of glorious testimony.

XVII.

BELIEVING JUST NOW?

THERE is only one little point of time at which any one can receive salvation, and that is the point *now*. We are justified only by a present faith that God does *now*, for Jesus' sake, forgive us all our past sins of every sort. In like manner, we are sanctified only when we believe *now* that Jesus *does* cleanse us from all indwelling and heart sin. The territory on which saving faith must firmly stand is indeed a narrow neck of land 'twixt two unbounded seas of past and future; yet it is as deep and sure as it is narrow. If you want to get free from inbred sin and enter into deep soul rest, you must utterly drop the entire past out of your hands, and let it fall *just as it is* into the hand of God. Then you must utterly commit the entire future, *just as it may be*, into the hand of God. You have nothing left but the space of a moment—*now*. On that little narrow *now* you must fix the foot of faith and claim Jesus just now, just as you are, as your full salvation.

Are you sure that you have given up everything to the will of God? Faith is very easy when perfect submission has taken everything out of its way. Believing is the last thing to be done. Do not struggle for faith, do not try to

believe. You have tried a hundred times and never succeeded. Faith comes in the very absence of effort.

Believing is that thing you do when you quit doing everything else, and you can never believe until you actually quit doing all else. So that, if you have submitted your all to God, what else can you do? Why not calmly, firmly settle your soul down on the rock of God's promise that the blood of Jesus actually cleanseth you from all sin? You say, "How can I say that, how dare I believe that, when I feel the presence of sin in my heart? It looks like a gross absurdity and contradiction for me to believe that Jesus cleanseth now, when, at the same time, I now feel the root of evil in me." Yes, it *seems* like an absurdity, but the seeming is only a witchery of Satan. Open your eyes and look at this *now cleansing* a little closer. How long will you have that root of sin in you? Just as long as you doubt. How long will you have unbelief? Until the very moment you believe. Doubt is the seed of all sin, and nothing can remove your doubt but your faith; and do you not see that your unbelief—the seed of all sin—must, in the nature of things, remain in you on and on up to the very instant that you quit doubting and believe that Jesus cleanseth? At the very moment you fully trust, at that moment doubt

and sin are removed. The very fact that you doubt is the very reason why you ought to believe right now, and thereby get rid of doubt.

The very fact that you now have sin in your heart is the very reason why you ought, right now, just as you are, just where you are, to reckon yourself dead to sin, and claim Jesus to cleanse you *now* from sin. You say, "Oh! It is all so dark I do not see a step before me, my mind is so confused and my heart is in a sea of commotion." Well, I have been in that position. The clear light will never come till you believe; your heart can never sink into a sweet tranquillity till you believe. God pushes us into a narrow place. Sooner or later we must every one make the alternative either to believe or be damned. Suppose you keep refusing to believe that Jesus cleanseth you, will it do you any good? You have tried nearly everything except faith; now quit all else and believe. Why not do it now? In spite of your feelings and all things, just believe God now, and leave results to Him. After you have read, and prayed, and wept, and struggled, and done a thousand good works, at last you will be absolutely compelled to quit all your own works and settle down on the naked word of God, and by simple trust assert that He cleanseth. God can not make you holy so long

as you keep attempting to do it yourself. He is only waiting for you to quit the task in order that He may do it. Why not let Him do it *now?*

XVIII.

"IF ANY MAN SIN."

According to Dr. Steele's exposition of the tense readings of the Greek New Testament, the Holy Spirit has made a clear distinction between committing an isolated act of sin, and going on in a course of sinning. The first epistle of John was written for such as were cleansed from sin, and to show them how to live a life of purity and perfect love. Yet the Holy Ghost, foreseeing the facts of life, and knowing the liability of even sanctified souls to fall into sin, has written, "If any man sin [even a fully sanctified man sin], we have an advocate with the Father."

But in this passage it is worth noting, that the text does not refer to a course of continuous sinning, but to an isolated act of sin, what James calls being "overtaken in a fault," not in a continued series of faults. According to the Greek tenses in which the words are written they would read, "I write these things unto you [who are cleansed from all unrighteousness, i. 9], that ye commit no act of sin; and if any man

commit an act of sin, we are constantly having an Advocate with the Father, Jesus Christ; and He is the propitiation for our sins." 1 John ii. 1, 2. So that this passage contemplates isolated acts and not a voluntary course of sinning. Those who are overcome and fall again into acts of sin after their purification, will inevitably belong to one of the three following classes.

1. Some, when they find that they have sinned, get discouraged and give up their hope of retaining the experience. Satan rushes in upon their mind with all sorts of perversions of truth, and disconsolate suggestions, robs them of faith and lacerates their spirits in the most painful manner. Sometimes they hold on to the blessing instead of the Blesser, and because the blessing has momentarily been forfeited, they think that the Blesser is forever gone. God is so jealous, He will allow no one to make a holiness idol out of the blessing of holiness; hence, some lose the blessing, by failing to steadily embrace the Blesser. Some think that a condition of heart-purity brings a species of infallibility; then if they sin, they jump to the conclusion that they never had it, and that all confessors of purity are deceived. Others say, if they commit one sin they are liable to commit a hundred more, and what is the use of trying to walk the highway. Others consent to surrender the life of holi-

ness, thinking they will be safe on some low plane that admits of some sinning. Some one way and some another lose their sword and shield, and after having once entered the cleansing fountain, are entangled again in the bitter bondage of skepticism or discouragement.

2. A second class is formed of those who sin after their sanctification, and are then tempted of Satan to so theorize and explain it away as not to deeply and penitently admit that it was a real sin. They think if they admit the reality of their sinning, that they must abandon a life of holiness. While thus debating with self, on the one hand feeling they can not give up the great pearl of sanctification, and on the other, not willing to deeply mortify self by frankly admitting the sin; at this point the devil comes as an angel of light, in the guise of a profound theologian, and proposes to so explain the Bible, and so palliate or explain away the sin, as to make it and sanctification agree with each other. He will endeavor to enroll the sin as only an infirmity; if it is too glaring for that, he will suggest the theory that we are sanctified only up to our knowledge, that there is an unfathomable amount of depravity in us, and that sanctification consists only in wiping it away as fast as it comes to view; or he may introduce the abominable wolf in sheep's skin doctrine of

imputed holiness, and blandly convince the poor soul, that it may be full of sin and yet so covered over with the holiness of Jesus that God takes no account of the sin. I verily believe, that the miserable heresy of imputed holiness was invented at this point to lull the conscience of somebody who had sinned and was trying to cling to a state of unimpaired holiness. Will not this explain why it is that so many who confess to being purified, sooner or later, fly the plain old track, and adopt some error that either cripples or destroys their experience and usefulness? Satan gets them to accept a theology of his framing, in which a little sin and much holiness can somehow be packed together in the same bundle.

3. The third class of such as commit sin after their sanctification, are they that take the Scripture way of admitting to self and God the whole sad fact of evil, and by self-renunciation and faith return speedily to their infinite Owner and Healer. They follow the example of Noah, Moses, David and Hezekiah. They know both the strictness and the unmeasured sweep of Divine grace. They will not let failures discourage them from being established in holiness, nor will they take any theory of holiness by which a little sin can be smuggled along with it. If they are wise, they will waste no time in idly

debating as to whether they have lost the blessing or not; they will spread it all before God, renounce self in every point, commit everything just as it is, to God, renounce all discouragement from the past, and all anxiety about the future, and accept Jesus, just as John saw Him, as a lamb newly slain, to cleanse from all sin *now*.

XIX.

THE SPECIAL HOLINESS MEETING.

THE experience of holiness, like that of justification, can only be obtained by a special exercise of mind directed to that object. This special and pointed exercise of soul by which holiness is actually attained, in the very nature of things, renders the special holiness meeting a perpetual necessity.

1. Who has ever known any one to actually receive heart purity, except by a special effort to that end. I admit that many enter the experience in their closets, but in all such cases it is by a special effort of prayer and faith to that end; even then it is almost universally the case that they received their awakening and momentum on the subject under a definite holiness sermon or testimony, or in a special holiness meeting. Take away all the special efforts for the pro-

motion of holiness from the last fifteen years, and where would the great uplift of the holiness movement have been? In nonentity. Mr. Wesley observed that nothing was ever accomplished in the direct and present salvation of souls by merely going through the regular Church service. True, I have known some persons to be converted and several believers to be sanctified while I have been preaching to them, but I was pointedly addressing a special set of hearers, and urging a definite salvation then and there by present faith alone. A thousand sermons delivered only in a regular way and presenting holiness as a general doctrine would not lead as many into the personal experience as one special holiness sermon followed by a special altar service would do. And this is being proved every day, and has been proved for ages. Do not thousands of our preachers stoutly affirm that they preach holiness, and that all their meetings are holiness meetings, and yet can they point to a solitary soul that can actually witness to obtaining the experience in their meetings? And, on the other hand, there is seldom a clear, specific sermon on holiness followed by an altar service of seeking, that does not result in one or more clear sanctifications. A religious meeting is known by its fruit.

2. The special meeting for promoting holiness

is a necessity to conserve the true idea and kindle the experience. Taking the country through, there are but few places where sanctification is clearly preached. In the special meeting, kindred spirits that long for God can meet and give definite attention to one subject, free from debate and antagonism; they can read the Scriptures bearing on the theme, read and spread special literature, definitely seek and positively declare the experience.

3. Even when the preacher clearly presents the subject of purity, and when the theme mingles less or more in all the services, the special holiness meeting is still needed. The trite saying of making all our meetings holiness meetings, is nothing but a dry platitude of the adversary, both empty and false. While all our meetings should be holy, yet they are not, and can not be holiness meetings. The Sunday-school, the temperance meeting, our financial and official meetings and missionary prayer-meetings and many others should indeed be all holy, but any one knows that in the very nature of things they are not meetings for specific instruction and the attainment of holiness. A holy meeting and a holiness meeting are very different things. A holy meeting is any sort of meeting, religious or secular, that is in harmony with the law of God; but a holiness meeting is where the

doctrine of holiness is clearly taught, the experience specially sought and witnessed to. A wedding or a funeral or a house-moving may all be holy—performed in harmony with every law of God; but who would call them holiness meetings? There are details of instruction and experience and an urging of believers to its immediate attainment, which a sensible, sanctified pastor will find utterly impracticable to put into all his services, and he will see the need of having a special service for the thorough understanding and promotion of sanctification. That trite expression, "Let all our meetings be holiness meetings," is simply a tricky speech of Satan, with just enough truth in it to blind the minds of many. If Satan can dupe us into the notion that all our meetings are for holiness, and destroy the feature of specialty, he knows that he has checked or stopped the spread of personal sanctification. It is just this feature of specialty alone which has spread holiness so in recent years; it is just exactly this feature of specialty in literature, preaching and meetings, by which alone it will be spread in the future; it is just this thing of specialty that Satan, sinners and carnal church-members so hate, and it is this touchstone of specialty that devoted Christians so love and that God so signally owns with His outpour-

ing Spirit. If you mean to kill the work of holiness, then stop the special methods and generalize it; that will do it.

XX.

THE SWEETNESS OF LOVE.

SOME years ago a prominent and efficient minister of New York was conducting a revival work among the poorer classes of that city. He had as a co-laborer in that work, a Christian woman of extraordinary spiritual power and skill in saving souls. One day he ventured to ask her what was the secret of her experience and power; without any hesitation she answered, "It is the sweetness of love." Though for many years he had known the higher ranges of faith in its charismatic and sanctifying power, yet this expression and thought of a human life crystallized around the "sweetness of love," brought a new revelation to his mind. I believe that every life is moulded and colored by some one central thought, or passion, running through it. All worldly and wicked lives are not moulded in the same pattern; and all religious lives are not fashioned on the same order. Every true child of God has all the graces of the Spirit,

but those graces are not united in the same proportion in each case.

The central current running through some Christian lives is *courage*, a bold vindication of truth; in others, it is *prudence*, a careful and daily forethought; these will *seem* opposite to each other; in others, it is *faith;* in some hope, or expectation, and many other types might be cited. In the case I have referred to, the entire life had been moulded on the pattern of love. This variety in the central force of religious life will apply to primary or advanced believers. When believers are cleansed from inbred sin, and filled with the abiding Comforter, the leading characteristics of the individual are not destroyed, but purified and wondrously intensified. In order to reach a life which may be filled with the sweetness of love, there must be

1. *The introduction of the Divine love into the heart.*

"Love is of God." There are two words in the New Testament which are translated love: *Philos* is love in its human, natural form, embracing and pervading all the relations of human life. *Agape* is love in its Divine and spiritual nature, and is used only in moral or religious senses. This love (Agape) does not originate in man or nature; is not produced by development or culture; it is truly supernatural and Divine.

It is only introduced into our own spirits by a moral miracle.

On the condition of our repentance and faith, Jesus, as the chief magistrate of humanity, by virtue of His own death, forgives us our sins, blots out all our guilt, and sends the Holy Ghost to convert, to change our moral natures, giving us a new birth in our spirits; shedding abroad the Divine love in our hearts. The strange feeling of inward tumult, alarm, and distress of mind is unaccountably removed, and in their stead are experienced the most delicious emotions of peace, tenderness and good-will to all men. There is not only an intellectual perception, but a strangely sweet *feeling*, a *heart consciousness* that God is "our Father." This is only the beginning of a real religious life.

2. The next step in order to reach a life characterized by the sweetness of love is, the soul in which love has been planted, must seek and find the "perfection of that love." The term "perfect love," as used by St. John, does not mean that God's love is perfect; every one will concede that God's love is not only morally, but absolutely and always perfect; but the term means that the love (*Agape*) in our hearts is made perfect. Even after we have experienced this love of God, we all find things in our hearts that are antagonisms to love. Love may con-

trol the heart, and yet not have the glorious monopoly of the entire heart. We may love God, and yet find remains of unholy temper and desires; such as loving the pre-eminence, love for human praise and honor, desires for laying up money, roots of murmuring, restlessness of heart, remains of fleshly lusts, and a hundred things that the child of God may hate, and yet they are in him, and bemuddy the stream of religious love at this fountain of the soul.

Although love has the majority in his heart, still we cry to its Father, and pant and thirst, to carry the unanimous and solid vote of the soul for Jesus, and holiness, at every petty or general election of the will. Love is a boundless monopolist, and can not settle itself down into a home-like rest, and fixed tranquillity, until every impure and molesting temper is purged away. The perfection of love does not consist in its age or volume, but in being freed from the collisions and antagonisms of inbred sin; hence, entire purity of heart is the only condition for the perfection of love. Love is perfect, when like a crystal stream of water, there is no muddy infusion of inbred sin to disorder its transparent face.

Whatever may be your training in religion, or your views of holiness, you will never reach your anticipations of a Christian's life; you will

never reach that liberty, and deep peace, and victory of soul you long for, till your faith touches the cleansing power, and you cross the Rubicon of heart-purity. All the higher ranges of love, and faith, and power, and courage, lie above the line of entire sanctification. So that without passing into a state of Christian purity, we need never expect to know much of the depth and power of holy love.

Instead of placing this work of deliverance from hereditary sin toward the end of life, the Scriptures everywhere insist that it should occur early in our religious life, and Paul told the Thessalonians that God was willing to sanctify them wholly, though they had been formed into a church only about six months. All the luxuriant growths of deep piety, lie beyond the zone of the utter crucifixion of self.

3. In reaching a life of universal love, we must deliberately, and with a holy passion, *choose and cherish* the spirit of love as the all-engrossing channel and aim of attainment.

In the empire of grace, there is always room for us to choose between the excellent, and the more excellent, and the most excellent. A thousand men may be converted, and no two of them have the same idea of what a converted life ought to be; a hundred believers may be entirely sanctified, and no two of them have the

same mould or type of holiness after which they follow; true, they all have Jesus for a pattern, but no two have the same views of Jesus.

Even after the Jews had crossed the Jordan, into the promised Canaan, there was ample variety of possessions in mountain, vale, forest, pasture, sea-shore and sunny slopes, all of which may typify the manifold phases of holy life developed beyond heart cleansing. God is delighted to have us forever exercising our free-wills in choosing the better and best; so there is no point in grace, or even glory, where God has not in love provided ample space where we can be forever choosing between the excellent and more excellent, between the lovely and surpassing lovely, between the glorious and the superlatively glorious. There are many Christians who will never choose beyond the positive degree; there are some who press after things better, and there are a few who will never rest, and will pay any price to reach the superlatively best. These are the crown jewels of time and of heaven. "One star differeth from another star in glory."

A life filled and overflowing with the universal sweetness of love! Is this the superlative best? That is for you to decide. If you do not see it to be the superlative, you will not choose it. Have you fallen in love with the

overflowing *idea* of universal love? Are your dreams, thoughts, prayers and studies all centered on being lost in love?

Do you so pant and thirst to have your whole being dipped in the dew of love, or to change the figure, entirely consumed in the ecstatic fire of love, that you would gladly yield up all other talents, and graces, and crowns, and rewards, in order to reach such a consummation?

What is the *sweetness of love?* It is love made perfect, and filling, enlarging and overflowing the breast; love pushing its tidal wave up into the intellect and will, deluging all the mental faculties with its delicious currents; love filling the tongue, selecting the fittest words, sweetening the voice, or else holding it in precious silence; love that obeys God in everything, and yet selects the very humblest and sweetest way of doing it; love that conceals all its pains in the bosom of Jesus, and gives its sunshine to others; love that can toil hard all day without appreciation or reward, except to sleep at the Savior's feet at night; love that may have those who are above it in office or wealth, or learning to treat it with injustice, neglect, or sarcasm, and say nothing about it, but receive it lovingly as strokes from its Father's hand; love that can sow seed amid pains, persecutions and tears, and willingly have another to reap all

the harvest and praise; love that follows wicked souls to the gates of hell, and seeks to alleviate and reduce their suffering, even though it can not save them from woe; love that studiously seeks to conceal itself and exhibit Jesus; that exhausts every art in its reach to populate heaven, to purify and brighten earth, and to diminish the sorrows of hell, and asking no pay except a larger increase of love.

Is this a hard saying to our hearts? Do these tests seem severe? Remember that so long as we persist in keeping to the middle of this stream of love, we can never touch the hard shores and sharp points of severity. Pure, inimitable, lowly love stimulates its own toils, cures its own pains, and is its own reward; and is the most saintly choice of the will.

XXI.

THREEFOLD HOLINESS TRUTH.

THERE is a threefold aspect to the subject of Christian holiness, viz.: Doctrinal, experimental and practical; and the subject is incomplete unless received, known and propagated in this threefold form.

1. *There must be a clear, definite, Scripture doctrine of holiness.* According to the Scrip-

tures, holiness, *i. e.*, moral wholeness, completeness of love, takes place after justification, and consists in purifying the believer from all remaining hereditary carnality; is received in a moment by faith, and attested by the Holy Spirit. Any statement of the doctrine of sanctification that essentially differs from this has never produced the actual result of holiness. God does not own and bless error, even though an angel should preach it, and God will own soul-saving truth, though preached by a wicked spirit, but when the pure doctrine is preached by a pure messenger it is immeasurably powerful. Some say it does not matter about the doctrine, so you live all right; but the fact is, no one can live right in heart with God, except it be according to sound doctrine.

2. *There is a clear experience of holiness as it is set forth in Scripture.* While there is a peculiar technicality about the doctrine of sanctification, there is also a peculiar power about the experience of it. There are certain specific, exact laws in a summer storm, but these technical laws are all swallowed and covered out of sight by the actual rolling, rushing thunder-storm. So there are certain specific holiness truths entering into the process of every heart purification, yet the experience itself covers up the mere doctrine with life, and feeling, and power.

There is a conscious experience of utter interior yielding of self to God, a conscious rest in the perfect will of God, a conscious purity of heart, a feeling of cleanness in affections and desires, an inward soul-light and power, which can be put into words just about as the actual breaking of the heart can be put into a book on physiology.

The technical doctrine of holiness is melted and fused into the living, conscious motion of the soul, just as the exact rules of trigonometry are melted and fused in the actual powerful motions of the heavenly bodies.

3. *There is a practical form of holiness;* the outward manifesting, in the details of life, of the inner fact of holiness in the soul. There can be no outward practice of true holy living, until after a work of conscious holiness has been wrought within by the power of God. Many are trying to lash and coerce themselves into holy living without having the fact of conscious purity produced in them.

Hundreds of preachers who are prejudiced against entire sanctification, are blindly urging their poor unsaved congregations to live practical holiness, and yet turn around and oppose the getting of entire heart holiness, which is the only thing in the universe that produces the true practice of it. In order to practice holiness

we must have it. The practice of sanctification refers to prayer, secret and social, reading God's Word and good books, confessing our faith, adjusting our attire as becometh purity, laying aside worldly trinkets and "outward adorning," visiting the sick and prisoners, giving of our substance to do good to souls and bodies, fasting, self-examination, and the practice of love in all its forms and to all creatures. This is the threefold form of holiness truth.

If we have the mere doctrine by itself, we will be formalists; if we hold only to the experience apart from the doctrinal and practical, we will be fanatics; if we insist on the practical details of life, apart from the other two, we will be harsh critics, measuring every one by our conscience and mode of life. But if all three of these are preserved in full proportion, then holiness must spread without either formalism, fanaticism, or bitterness of spirit.

XXII.

HOW EVE LOST HOLINESS.

It has often been a wonder to speculative minds, to know how Eve fell from primitive holiness. Many have speculated as to the mental and moral steps downwards, the rapidity

and order in which those steps were taken. True, the great question for us is not so much how sin entered the heart, as how to get it out; and yet the Scriptures have given us ample light on the former. If we turn to Gen. iii. 6, we find a condensed statement of the various consecutive steps in the downfall of our race. And if we have the description of the fall of one pure and holy person, it will furnish a key to interpret the fall of other souls from purity.

1. "The woman *saw* the tree." When the eloquent serpent called her attention to the tree she stopped and *looked* upon it. The five senses form the gateways to the soul. Of all the senses, the eye is the one through which most objects pass into the mind. It is evermore the aim of Satan to blockade this eye with foolish, vain, or seductive objects. The eye is the camera-obscura through which external things are photographed on the mind. Fixing the gaze on wrong things has been the initial step to the falling of thousands. God makes a special promise to them that turn away their eyes from beholding evil.

2. "It was good for food." Very likely that Satan attacked her when she was hungry, as he did our Savior, and it would not require long looking at the luscious fruit before the appetite would be kindled to a flame. So far as the ap-

petite *per se* was involved, it was natural, God-given, and innocent, and useful, but it was being rapidly attached to an unlawful object, and, owing to the principle of curiosity, it may have been more eager than ordinary.

The observing eye was filled with the spectacle, it was readily stamped upon the mind; then the mind began to act on the nervous system, and whet to keeness the delicate nerves of the stomach. Then there came in a third step.

3. "It was pleasant to the eyes." The unlawful object had now become fascinating and pleasing to the gazer. Here is where pollution began to form itself. The Holy Ghost tells us that "when lust or desire has conceived, it bringeth forth sin." When the forbidden object became pleasant to her eyes, and the mental revolution of it became pleasing to her mind, then impurity crept into the heart, thereby polluting the inner fountain of love and obedience; and this corrupting of the fountain of love would soon weaken the firm and virtuous choices of the will. There is no sin in any natural affection or appetite, and there is no sin in having a wrong object presented to the mind, but at the point where the wrong object becomes *pleasing* to the soul, is the entrance of evil, then the consent or yielding of the will

brings guilt. So the natural history of sin is first impurity, and afterwards guilt. But between these two steps there generally lies an intermediate step, viz. :

4. The perversion of reason, "a tree to be desired to make one wise." First, the appeal came to the appetite of hunger, then to the fancy or imagination, then to the more serious and solid reasoning power, as a means of wider knowledge, broader scientific culture, etc. Man is a reasoning being, and the will does not act without having some real or imaginary form of reason for so acting. All sinners fancy they have some reason for doing as they do. Now sin in every form and degree is always and utterly unreasonable, and it would be next to an impossibility to get a virtuous will to consent to sin, without first so poisoning or perverting the reason, as to *make it seem* that the sinful act had some palliating excuse or reason for it. An overweening curiosity for various and unprofitable sorts of knowledge in every generation leads thousands into sin. And so blinded and foolish are mankind and multitudes in the Church, it is deemed that a love for science or mere physical knowledge is a sufficient excuse for certain sins.

Satan must needs get a spell on Eve's reason before he could dethrone her sanctified will, so he presented the physical knowledge of nature

as more charming than the inward spiritual knowledge of the Creator. This device blinded and bewitched her reason—"desirable to make one wise"—there was the subtle false reasoning.

This old trick of Satan is being to-day plied with success on many Christians. This universal cry for scientific *culture*, sounding from pulpit and press, is a device of Satan to draw the attention of the Church away from the plain old-fashioned heart knowledge of holiness and God. On every side we hear the glorification of physical knowledge a thousand-fold more than of pure, humble piety. Many have fallen from holiness, by leaving the spiritual knowledge of God, and running after the transient knowledge of His works. God is insulted and grieved every day by having His professed children run away from Him for the sake of the toys of nature. It is the old trick of biting the apple for the sake of having a scientific knowledge of it.

When the reason is perverted by a semblance of wisdom, then it soon forms a plausibility for sin, and the next step is,

5. The revolt of the will. "She took of the fruit and did eat." It was the act of the will that gave birth to sin. Lust, when it hath conceived in the heart, very soon bringeth forth sin in the act of the will, and sin when finished in overt transgression brings guilt and spiritual

deadness to the soul. This is the way Eve lost entire holiness, and those who lose entire sanctification to-day, lose it just about in the same mode that Eve did.

6. The next step after committing sin, is the *communicating* of it to others. "She gave to her husband and he did eat." If she had known the plan of salvation, as we now do, she might have, immediately after the act of sin, confessed it in deep penitence to God, and have been forgiven and saved. Even then she would have lost the Edenic state, and would have been a sinner saved by grace. Instead of this she began to scatter death.

Her act of sin soon sprouted into a duplicate crop of thorns. So it is to-day. If the child of God is overtaken in a fault, or commits one act of sin, and he does not fly immediately to Jesus with full confession, for pardon and cleansing, he will find, like Eve, that the one act of wrong is spreading into a terrible harvest. Now back of this verse, and these steps of falling, which have been specified, it seems to me that a little secret of Eve's fall is given us in verse 3, where she slightly changes and tones down the exact word of the Lord. God said in chapter ii. 17, that if she ate of the forbidden tree, "Thou shalt surely die." But when Eve came to repeat,

these words to Satan she said, we shall not eat "lest we die."

There is some difference between "shall surely die," and "lest we die." This weakening of God's word may have been the open joint in her spiritual armor, into which Satan thrust his fiery dart. How many have fallen from holiness because they took the liberty to misquote the Lord and tone down the word of God. Many a preacher has lost holiness, he hardly knew how, when the secret was he took the liberty of changing and toning down the exact Bible truth on holiness in his sermons and testimony. God means all He says, and for us to modify or change His word for any nice phrases of our own is a presumption that we are wiser than God, or else we secretly do not believe that God means what He says.

When we say "*lest*" where God says "*surely*," we are like Eve, on the verge of falling. There is not such a great mystery in the fall of Eve; it is being too often repeated almost in the exact manner by those who are falling away from the glory and power of entire holiness.

If Eve's faith had unwaveringly held to the exact words of her Lord in all their full meaning, she would never have fallen.

Let us watch, and pray, and trust, and confess, that we fall not from holiness after the same example of unbelief.

XXIII.

THE MARTYRS OF THE HOLY GHOST.

LET us notice some principles peculiarly connected with the martyrs of the Spirit of holiness.

1. Their persecutions are *always* received on account of their testimony to an inner and hidden work of the Holy Ghost. The word "*martyr*" is a Greek word, and means a "witness;" and the term has been left untranslated, because God's servants have ever been persecuted for being *witnesses*. If the apostles had gone through the earth simply philosophizing and speculating as to the historic Jesus, as many preachers do now, they would never have had any persecution. But when they squarely and firmly testified to what *they had seen and heard* of Christ, then, and not till then, did they become the martyrs of Jesus.

Now, the very same principle transpires with reference to the Holy Spirit. No one has ever been known to be persecuted in Catholic or Protestant lands, for preaching the cold, historic facts of the Holy Ghost. Fenelon and Fox, Wesley and Whitefield, Bunyan and Bramwell, may talk of the ancient recorded facts of the Spirit, and theorize and speculate all they please of the sanctifying office of the Spirit, and the devil would not deem it worth hissing after them.

But when they turn witnesses, and declare that the living, personal Holy Spirit is not locked in the tomb of sacred lore; when they solemnly aver that the lightning of Pentecost can and does flash across the intervening centuries to their bosom; that He produces a new birth, and subsequently effects an entire sanctification in the soul which can be felt and known with infallible certainty; then the kingdom of hell is shaken, and everything in alliance with Satan, rises *to oppose this testimony.* We may preach in every form of statement the facts of redemption that occurred thousands of years ago, and neither Catholic nor Protestant, saint nor sinner, will persecute our prophecy, for the reason that such preaching, by itself, never saves any one, and is not worth a breath of opposition. The thousands of so-called religious effusions do not sufficiently disturb Satan to make him frown. When we affirm that the volume of historic Christianity is, by the Holy Ghost, reproduced in soul and life to-day; that the advent is repeated in spirit when we are born of God; that the dove on the head of Jesus is repeated when we receive the Spirit of adoption, and inwardly hear God's voice calling us children; that Gethsemane and the cross are repeated in God's children when we undergo death of self and entire crucifixion to the world; that the burial of Christ is repeated

in our souls when we sink as it were into the silent grave of our own nothingness, and in a manner enter into the life of eternity; that the resurrection of Jesus is spiritually reproduced in us when we emerge by an act of perfect sanctifying faith (Rom. vi. 4, 5,) into victory over all sin and the world; that the day of Pentecost is truly and actually repeated in us when our purified hearts receive the instantaneous incoming of the personal fullness of the Holy Spirit to abide with us forever; when we thus declare that the Holy Ghost is transporting the history of redemption across the ages into the actual present; when we go farther, and testify that these things are verily taking place in our own experiences—it is then that we bring forth the kingdom of God; it is then that we shake and enrage the kingdom of Satan; it is then that we incur persecution. And this persecution is solely against a declared inward experience of the Spirit.

For over a thousand years there has been no persecution against the historic facts of Jesus, except a few infidel books; but it has all been directed against the Holy Ghost; sometimes against His work in regeneration; but especially against His work in entire sanctification. And everything said or done against entire holiness, as to its work, experience or testimony, pro-

ceeds from carnality, and is a thrust at the personal Holy Spirit.

2. Another principle is, that the martyrs of the Holy Ghost are seldom killed outright in bodily death. True, Romanism in the dark ages killed thousands on account of the work of the Spirit; but multitudes of others not directly murdered, were imprisoned, banished, excommunicated, etc. And as the light of God fills the earth, the modes of persecution grow milder. Those who now witness to, and press forward, the work of holiness, though not actually killed, it may be, yet they are hated, ostracized, innuendoed and caricatured, from so-called religious pulpits and newspapers; shunned in company; denied offices of trust and honor; and hounded as disturbers of a sinful repose. This is more so in some places than in others; but when holiness is not opposed in some form or degree, it is because it is spurious, and not worth the old lion's growl.

3. The persecutions against the work of the Holy Spirit have invariably been from some branch of the professed visible Church of Christ. Jews, infidels and pagans do not lodge their attacks against personal experiences. They are more sensible in their madness, and attack the foundation of Scripture facts. That remains for Church systems, and professed Christians who

believe the Bible and the atonement, and yet wage war on their fruit in holiness. Jews and infidels deny the root, stock and fruit of redemption; but millions of professed Christians are foolish enough to admit the root and stock of salvation and then deny its fruit in the power of experience.

The persecutions against God the Father were by idolaters, either Jewish or heathenish. The persecutions against Jesus were from Jews and false religionists. But the persecutions against the work of the Holy Ghost have always proceeded from the ranks of the visible Church, both Catholic and Protestant. It is always the outward form of Christianity pitted against the inward power of it. Ecclesiastical systems, and ecclesiastical devotees, while holding the form, have in all ages been the antagonists of the indwelling power of the Holy Ghost.

Those who have the Holy Ghost are in the visible Church, and will stay there till the second coming of Christ; and yet it is true that you can not find a saint or advocate of holiness in the last fifteen hundred years that was not persecuted by those in the very Church to which they belonged. Jesus referred to this treatment in Luke xii. 41–48. The servant that Christ makes ruler in His household, most certainly refers to those in authority in the Church; and

when Church rulers and eminent preachers, and rich ruling members, lose the Holy Ghost, and oppress and antagonize the lowly men-servants and maidens who are zealous for holiness, they bring on them the curse of this Scripture; and it often occurs that eminent Church rulers, and popular ministers and worldly laymen, who have cracked coarse jokes over sanctification, and in many ways antagonized the testimony of holiness, are unexpectedly called to a dying bed, and find themselves poorly fitted to launch into a holy heaven. Many of them find that the very sanctification which they opposed and joked over, is what *they must have* in death; while some of these unfaithful preachers and Church officials will wake up in hell!

Perhaps most of the professed Christians who shun, or oppose sanctification, are not aware that they persecute the Spirit; but the remains of depravity in their hearts develop an ill feeling and blind prejudice against holiness. Yea, this may be done at the very time they are panting for a clean heart; for sometimes the carnal mind, like the devils of old, makes an ugly manifestation of itself as it is being cast out.

Inasmuch, then, as all believers are infected with inbred sin until they are wholly purified, and inasmuch as this inbred sin will show less or more resistance to the perfect will of God, there-

fore *it is inevitable* that the testimony of holiness will meet with some persecution in the visible Church; and more especially when we remember that vast numbers in the Church are not regenerated, nor even penitent; *so that offenses must come.*

4. The true martyrs of the Holy Ghost receive persecution and ill usage with the meek and patient spirit of the dove and the lamb; and they that have any other tempers may be martyrs, but are not martyrs of the Holy Spirit. Some receive persecution and misuse in such ill sort as to prove them not perfect witnesses to the lowly Lamb and heavenly Dove. Even Martin Luther once thought "it would be a pretty sight to see the pope and all the cardinals hanging in a row;" showing that resentment was still in his heart. He and many others have had, and still may have, the martyr virus in them; and yet are not the "holy, harmless, undefiled" martyrs of the Spirit.

Wesley and De Renty would not have thought, or breathed, the words of Luther. What a contrast between Calvin and Fox, when viewed from the standpoint of lowly, patient, unresenting love! The martyrs of the Spirit's Dispensation are those who *count all things loss* for the excellency of an indwelling Christ. They *deliberately choose to be counted the filth and off-*

scouring of the world; to bear all things, hope all things, and endure all things; they look into eternity and see the vanity of earth, and the transitoriness of all earthly sorrows; they have chosen to go out into an eternal summer of humble love and oneness with Christ, regardless of the cost. They suffer, and die if need be, like the lamb and the dove. Michael De Molinos, for teaching and witnessing to the sanctifying work of the Spirit, was thrust by his own fellow priests into a solitary dungeon, where he patiently lingered for eleven years. Bishop La Combe, for preaching and witnessing to the indwelling Spirit, was imprisoned for twenty-seven years, until his splendid mind was eclipsed by the unbearable woes of a lonely cell. Fenelon, on the account of sanctification, was banished for life to the Diocese of Cambray, and still treated his enemies with the gentleness of a child for their conduct. Wesley was often dragged about, bruised, and having his clothes torn to pieces by mad mobs instigated by his fellow-preachers of the English Church; and yet he only exclaimed, in a mild voice: "Friends, what harm have I done to any of you?" Mr. De Renty was intensely hated by his own mother because of his extreme piety; and she tried by a long lawsuit to rob him of his inheritance. Yet he treated her with the tender and affectionate reverence due to an angel. Hes-

ter Ann Rowe (afterwards Mrs. Rogers), on account of the Spirit work in her heart, was by her mother reduced to a domestic servant; and when that mother was very ill, the young and delicate Hester would do all the housework by day, and lovingly watch and wait upon the sick mother all night, week after week, till she nearly killed her frail body. Ministers in the Methodist, Presbyterian, and other Protestant Churches, who have become clear witnesses to the baptism of fire, have in some cases been by their Church authorities ejected from their pulpits and have gone into humbler fields, gladly singing, "Anywhere with Jesus."

The time would fail me to enumerate the illustrious company of those who, in modern times, have "overcome evil with good." The great majority of them will remain hidden from view till they come with "the glorious appearing of our Lord Jesus," who will unveil the graces of their lowly lives to an admiring universe.

The martyrs of the first dispensation bore witness to God in heaven; the martyrs of the second dispensation bore witness to the God incarnate, living, dying, rising; the martyrs of the Third Dispensation bear witness to God the Comforter, as an indwelling and sanctifying Lord.

XXIV.

SUBSTITUTES FOR HOLINESS.

When a Church or a denomination loses its primitive piety and supernatural power, it always musters up a host of substitutes for its loss of purity. God has declared that He is the only Savior, and that he will not give His glory to another. Isa. xlii. The true glory of the Church is its extreme simplicity in doctrine and worship, and the mighty indwelling of the personal Sanctifier in the individual souls of the Church. Anything that hinders these is a positive curse to the Church, however attractive it may seem to the reason of man.

Those who see things in the light of eternity can readily discover that even in the temple of Methodism the niches are being pretty well stocked with little idols, that are being worshiped instead of Jesus; things thrust before the people's eyes as substitutes for real holiness. Some of these are the following:

1. *Mental Culture.* Can't we have a few brains without this boast and strut over them that ministers and people are everywhere indulging in? Can't we have a little learning without getting down and saying prayers to it? This thing called "culture" is just as really an idol, in the Protestant Churches of to-day, as

Diana was in Ephesus, and just as truly worshiped by some preachers and church-members as Mary is in the Church of Rome. The judgment day will prove what I say. There are preachers throughout the Church who, every day, *think* more about culture than about Jesus, who every week *read* more on art and science than they do the Bible or holy books, who *talk* more about culture than of holy things, nay, many of them positively nauseate a conversation on personal holiness, and this is an absolute proof that culture is worshiped in their thoughts, words and reading, more than Jesus is.

Culture is not a good *per se*, in itself. Learning is only good when in subjection to God.

When not in subjection to the will of God, it is a vain, proud, self-conceited, boastful, vile usurper of the Holy Spirit, and has sent many a smart professor of religion to the flames of hell, and is sending some more there.

After all this strut over modern culture, what is it? It is a subtle worship of matter. The science of our religious schools is that of sun-waves, sand grains, and fish-scales, far more than it is of God and the immortal soul. When boiled down, it is the science of dirt more than the science of Deity. In the college professor, the preacher, the pulpit, the so-called religious newspaper, the Sunday-school, you can see that

this petty god of culture is used as a substitute for holiness and the power of God.

2. *Statistics.* The Church is idolizing her statistical tables, and is far more anxious to crowd in great numbers than to crowd true holiness into the members. The centenary of Methodism brought on an era of statistical boast and brag. In missionary and anniversary speeches, in the Church papers, on platform, in pulpit, everywhere and always the perpetual changes are rung on our big statistics, until it is a stench in the nostrils of God. The curse of David for gloating over the statistics of Israel, is utterly unheeded by the proud Church boasters of this age. The statistical table is taking the place of the baptism of holiness. When the judgment day cuts down our bloated Church statistics to their exact truth, it will spoil many a boast of Church pride.

3. *Church Machinery and Ritualism* have, in all ages, been the substitutes for holiness, when the power of God has been lost. Some are taking the initial steps of introducing ritualism into the Methodist Church. Churches that never have any thorough revivals, and that want nothing to do with holiness, must resort to hired psalm chanting, and alternate verse readings, and then to printed prayers and lighted candles in due time. As some proud, fashionable,

women take up filthy lap-dogs as substitutes for the raising of children, so in all ages the Church has taken up the vile lap-dog of ritualism when she has not had vital holiness enough to give birth to true converts. When a church loses heart holiness, it must try ritualism, or machinery, or lyceums, or concerts, or festivals, or "sacred dramas," or oyster suppers, or something as a miserable substitute for primitive power. It has ever been that when the visible Church does not raise healthy children for God, she raises lap-dogs for the devil. This may sound harsh to some, but eternity will prove it true. Hundreds of Churches in Methodism have not enough holiness to produce revivals and clear, happy conversions, and as a substitute for revivals and the Holy Ghost, they feel compelled to go at something; they must raise dainty pets, and spend all their strength on a trained choir, or nursing a dainty manuscript minister, or working up little giggling, dissipating Church socials, or little Sunday-school dramas, or a soul-starving literary lyceum, or a star lecturing course, or an old folk's concert, or some wax doll arrangement to atone for the Church's lack of purity and power.

God will never accept these little Church poodles as substitutes for holiness and heaven-born children. The little petty idols being stuck

up in some Protestant churches are just as abominable to God as the big idols stuck up in Romanism.

4. *Devotion to mere ecclesiasticism is being made a substitute for holiness and personal devotion to Jesus.* We have denounced Roman priests for being devoted to Romanism instead of Christ, but the same impure, passionate devotion to mere Church system is fearfully spreading in Methodism.

You can hear from Methodist pulpits many an innuendo against the old time sobbing and crying at a mourner's bench, many an apology for modern Church vices, many a cold fling at entire sanctification, yet these men are devoted to the mere Church system, and that passes as a substitute for their personal holiness. A man may not be intensely devoted to the deep, holy, doctrines of Methodism, he may not be devoted to the historic experience of old Methodists, but if he is a devotee to the mere Church system, this is taken as all sufficient.

How many rich laymen, and fashionable ladies, and profound preachers in Methodism, are devoted to a mere Church system, will bluster and fight for their Church, and then take the flattering unction to their poor souls that such devotion to a Church system is a substitute for personal heart purity. A true Meth-

odist is one that is personally and entirely devoted to Jesus, and not to an ecclesiasticism. God will not give His glory to another. He will not allow even Methodist ecclesiasticism to have that warm attachment of heart and mind which he demands for Himself. Many are devoting themselves to their Churchism that are not devoting themselves to Jesus.

Methodism may bow down and worship her culture and brains; her ecclesiastics and orators may gloat over her great statistics of unconverted members; she may complacently smile over her millionaires, her Church machinery, and national high Church tendencies; her officers and office-seekers may be enamored with her ecclesiasticism, and go on in a perpetual Church brag, but one and all of these things combined can never form a substitute for that personal heart holiness and power of the Holy Ghost, without which any Church system is a hollow mockery to God.

Let us look at these things in the light of the white throne, and burning world. Let us not be deceived! God will allow nothing, in earth or heaven, as a substitute for himself and the indwelling of His sanctifying Spirit.

XXV.

THE FULLNESS OF CAPABILITY.

MANY view it as a severe strain upon our feeble nature when God demands *all* the affections of the heart, *all* the thoughts of the mind, all the sensibilities of the soul, and *all* the volitions of the strength. God not only demands that we be religious, but entirely religious; that we not only be holy, but universally holy; that we not only serve Him, but nobody and no thing except Him. This *seems* to be very exacting, and yet infinite mercy is expressed in this excessive demand. The more completely we are devoted to Jesus in thought, word and act, the easier that devotion becomes. A ship under full sail and speed can be steered and managed with twice the ease that one can under half speed. It is much easier to take a full breath than to take a short half breath. It is partial service that makes painful service; it is half devotion that makes hard devotion. David reached a point in his devotion to God, when he arose at midnight to have a season of prayer and praise. The chariot wheels of his soul rolled forward more smoothly then than at any past period.

He who fashioned every atom and capability of our nature, knows that in order to render our

service delightful and easy, He must in very kindness to us demand every capability of our being. But nothing can bring out the fullness of our capability except the being "filled with the Spirit." Inasmuch as God formed us for Himself we never reach our true self till we are completely united to God. It is the fullness of the Spirit that brings out the full capabilities of the creature. When the believer is filled with the Holy Spirit, two results are secured; first, the dross of inward sin is burned away, and secondly, all the faculties and latent capacities of the soul are wondrously opened and intensified in Divine service. Our faculties, like the sails of a ship, need to be cleansed from rust and mildew, then hoisted, unfurled, and filled up to their measure with the gales of the Eternal Spirit.

Thousands of believers, who are truly the servants of God, are yet almost totally ignorant of their religious capabilities. Your capabilities for endurance, for faith, for vividness of spiritual understanding, for witnessing, for praying, for self-sacrifice, for intensity of love, for victory over trial, for courage and gentleness, for steady zeal and tireless work,—you will never know, nor ever dream of your capabilities in these things, till you are filled with the Spirit, and continue to get filled up to your measure.

When we are filled with the Spirit, we then

have the capability to do or bear anything that God wants us to.

Oh! what an enormous waste of capacity is lying unknown and idle in the Church. Often the very things that Christians shrink from, saying they can not do or suffer such things, are the very things they will gladly do and bear, when under the mighty baptism of the Holy Spirit.

We do not know the virtue of the soil, nor the latent seeds buried in it, except by the fiery baptism of summer sunshine.

Throughout the length of Christendom, you will hear ministers substituting *culture* for the Holy Spirit. On every hand, even from Methodist preachers, you can hear this. "I am trying to educate my members to give money, trying to educate the people to pray in public or testify in class, trying to educate the young converts to speak and work for Jesus," etc. What foolishness in God's eyes is this man made wisdom.

If preachers who are vainly trying to educate their people into God's service, would only lead them by faith into the sanctifying baptism of the Spirit, they would see to their glad amazement that the Holy Spirit would resurrect and inflame the latent capacities of the various church-members more in one week than all their poor education could do in a lifetime. What would

be thought of a farmer who should attempt, by rake culture, to cause the latent seed to sprout, instead of giving it sunshine; and yet the man that tries to bring out the religious capacities of the soul by culture, instead of by the Holy Spirit, is just like such a farmer.

How many tame, dry, formal preachers there are in the land, who just barely creep along with dull sermons, little, dry prayer-meetings, no revivals under their ministry; some can not preach except they crawl on a manuscript; others must have some elocutionist teach them how to talk for God. Has God made a mistake in calling men to preach? No. All these preachers possess vast, latent, undreamt-of capabilities of victory, power and zeal, if they were only fully sanctified and baptized with fire. No preacher ever needs to creep over pulpit manuscript, or learn the art of elocution after he gets entirely sanctified. Oh! how the baptism of fire takes hold of the great deep of the soul and lifts it beyond crutches and babyhood. Many believers are like those Alps on whose northern sides the sunshine has never fallen, and the deep ravines of whose natures have never known their possibilities of fruit.

To be filled with the Spirit, to be drinking every day deeper and yet deeper of the nature

of God, this will purify, adorn and expand every God-given capability of man.

What unction in preaching, what sweetness of song, what glowing testimony, what fervency of prayer, what generosity of giving, what heavenly thinking, what patience in sorrow, what stretches of faith, what heroism of toil, what penetration of vision, what diligence of application, are brought into exercise by the fullness of the Spirit! It brings the soul into the very California of relligion, and brings every gold mine of capacity into the coin of service.

XXVI.

A HOLY TASTE.

THERE is a deep meaning in the old Methodist interrogation, "Do you *enjoy* religion?" It means a great deal more than being a church-member, or being a Christian in the ordinary sense of that term. It suggests a state in which religion has become a seraphic passion in the heart, that the stream of grace has so swollen and filled the channel of the soul, that its onward rolling tide is a luxury. One of the blessings attached to a pure heart is that the vitiated tastes of the soul are so corrected that the service of God becomes our highest, keen-

est, sweetest joy, and Divine things have a perpetually increasing charm to our tastes. Some one has triflingly said that "this thing of religion is a mere matter of taste." Very true; but this thing of taste lies at the root and center of every moral being in existence. As the taste of our mouth decides what kind of food is eaten, so the inner taste of the heart decides the moral pabulum on which the soul feeds. It is impossible to deeply enjoy that for which we have not a keen relish, so that to serve God joyously we must serve Him in agreement with the keenest tastes of heart and mind.

Diseased organs will impair the taste, and all moral diseases must be washed away from the soul in order to render the spiritual taste strong, united and heavenly. When the heart is in a mixed moral state, grace and depravity warring against each other in the soul, then there is a division in the tastes of the mind. The voice of conscience and the proclivities of taste are often opposed to each other. In such a state we have some taste for worldly things, for worldly emoluments, literature, honors, etc., and yet would feel shocked to go to the full length of sinners; and on the other hand we have a taste for religion, its pursuits and future glories, but our taste is not sufficiently strong to make us yield ourselves completely and en-

thusiastically to the pursuit of holiness. How many thousands of Christians, both preachers and people, are living along this miserable line of moral mixtures; they would feel disgraced to go as far as sinners in earthly things, and (shall I say it?) they would feel nearly as equally disgraced to go as far as the entirely sanctified in the triumphant zeal for heavenly things. You have a taste for eloquent preaching, of a general character, but you can not endure the full-orbed blaze of definite holiness preaching. You have some taste for a quiet, orderly, indefinite prayer-meeting, but your diseased moral appetite is disgusted with the pentecostal fire and glory of a holiness prayer-meeting. You have a taste for a little religious conversation, but you fairly nauseate a scriptural testimony to full salvation. What you need is a perfectly healthy religious taste, so that you can relish the deep things of the Spirit, and relish them all the time. When the will is sweetly united to God, and the heart made pure, it puts an end to this disagreeable division of soul tastes. The appetite for liquor and tobacco, in any form, is utterly extirpated. The secret lingering taste for jewelry, gaudy dress, light literature, gay society and earthly amusements, is utterly washed away; so much so that they are disgusting to the pure soul. On the other hand, everything in the service of God

becomes a perennial joy. The tastes of the intellect, the perceptions of reason, the dictates of conscience, the choices of will, and the appetites of the heart, flow like a crystal stream towards the heavenly and Divine. Now that the sanctifying Spirit has cured the moral palate, how it feeds on the pure word and prayer! The Sabbath, the Church, the holy hymns, the gathering of God's people, are all filled with a supernatural charm. Then everything is beautiful only in so far as it gives the soul gleams of its precious Lord, and all the so-called fine things of earth grow unlovely that lack the mark of the Lamb. In holiness, the series of religious duties are transformed into a series of religious delights. The old duties are performed with a new and delicious zest. Ah, here is the only *panacea* for all the vitiated tastes that corrupt and blind the Church.

This is not all. When our tastes are thoroughly cleansed and renewed by the Spirit, they are far more intense toward Divine things than they ever were toward earthly things. Nothing is normal in the soul until it is brought in union with God; hence when our taste is restored to the pure taste of God, it acts with an energy and zest surpassing its former relish for sin. A real saint has an intense taste for heaven and holiness, greater than any sinner has for

things of earth. It is only as our faculties are brought in blissful union with Jesus that they act up to their maximum of strength. The heart which has become the habitation of the Sanctifier, will often have a sweetly distressing thirst for God, and a taste for Infinite Love, that is utterly inexpressible, and exceeding any sinner's craving for evil things. Who will believe these things, and then who will prove their reality? These seraphic ardors can be raised only upon the utter spoliation of our earthly and semi-earthly tastes. It is God's plan to spoil us for this world, that He may fit us for heaven. Only a question of taste verily! yet heaven and hell revolve on that pivot of taste. The vulture and the dove are divided only by their taste; so are demons and seraphs. When all the tastes are perfectly holy, the soul will be spoiled for all worlds except heaven, into which it will appropriately and inevitably gravitate.

XXVII.

"A BELL AND A POMEGRANATE."

THE work of salvation from sin, wrought in the heart by the Holy Spirit, is represented all through the Scriptures as having the twofold or twin result of *confession* and *fruit*. The term

confession, in its widest sense, embraces those contents of the heart which are expressed in speech or language; the term *fruit*, in its broad sense, includes those contents of the heart which are expressed in graces, tempers, tones, manners and actions. The twin results of grace—confession and fruit—are both intensified in the sanctifying baptism of the Holy Spirit.

This is strongly and beautifully set before us in the Old and New Testaments.

Paul teaches us that the high priest, entering the Holy of Holies, was a figure to represent the believer entering into heart-perfection. See Heb ix. 7, 8, 9. We are told of the garniture which the priest was to wear when he entered the "second vail," every part of which has its reality in advanced spiritual life. Upon this robe of righteousness there was to hang the bell of confession and the pomegranate of fruit in alternate succession.

"And upon the hem of the high priest's robe thou shalt make pomegranates of blue, and purple, and scarlet round about the hem thereof; and bells of gold between them round about. A golden bell and a promegranate, upon the hem of the robe round abont. *And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the*

Lord, and when he cometh out, that he die not." Ex. xxviii. 33–35.

What *sound* more sure and sweet than that of a golden bell? What seed in the vegetable world so *fruitful* as the pomegranate?

Not all fruit, nor all sound, but they were equal; the confession equal to the living experience, and the life equal to the confession; only the sound of the bell comes first, and next the fruit, for sound is instantaneous—fruit is not. The ringing witness of the cleansing Spirit within, must precede the bearing of fruit; hence the people might hear the sound of the bell under the "second vail" before they saw the scarlet fruit emerging from the holy place. How emphatic, concise and awful the language: "The sound of his bells *shall be heard, that he die not.*" This was the figure of a reality still existing. A dumb Christian is a dead Christian; a soundless Church is a spiritless Church; a voiceless holiness is a vanished holiness. If the high priest did not ring the bells, he would not live long enough to come forth and show the pomegranates. If the cleansing blood is not confessed, the holy experience will not live long enough to show its fruit.

We find a similar lesson of the twin product of profession and fruit recorded in Deut. xxvi. 1–4.

When they reached Canaan—the type of perfect love—they must collect the first-fruit in a basket, and say to the priest: "*I profess this day unto the Lord, that I am come unto the country which the Lord sware to give us.*" After this profession of being in Canaan had been given, then he was to give the basket of the fruit of Canaan over to the priest. The profession of perfect love is to be followed by extending to others a basket of its fruit.

In order to demonstrate that I am not fancy-painting as to this interpretation of the "bell and the pomegranate," and that I am not "handling the word of God deceitfully," we have only to turn to the infallible comment of the inspired Paul on this matter in Heb. x. 19-24. He has told the converted Hebrews in the previous chapter, that entering the "second vail of the tabernacle" was a figure of the Holy Ghost to represent perfection." (See Heb. ix. 7. 8. 9.) He teaches them in chapter x. 14, 15, that God is able to "perfect, or purify, forever them that are sanctified," and assures them in the next verse, that the "Holy Ghost witnesses to this" work. Having finished his luminous logic, he begins in verse 19 to apply it, urging his converted "brethren" (not unregenerate sinners) to press, like the old high priest, into the "second vail," the holiest, by the blood of

Jesus, through the rent vail of Christ's torn flesh into the sanctuary of Christ's inner heart-life; the condition of entering was a true heart and fullness of faith, that is, perfect sincerity and perfect trust, having by this means their hearts sprinkled from the evil conscience, *i. e.*, hearts cleansed from depravity. After he had led them "into the second vail of holiness," under the cleansing and witnessing touch of the Shekinah-Spirit, he writes the following words, exactly confirmatory of the "bell and pomegranate" quotation from Deuteronomy: "Let us (who have thus entered) *hold fast the profession of our faith without wavering*, and let us consider one another to *provoke unto love and good works.*" Here the firm, clear, unwavering profession of faith is the sounding of the golden bell, that his experience die not before the Lord; and the activity of love and good works is the holy lustre of the richly-hued and prolific pomegranate round about. And still it is the witness first, and fruit next. In the life of our adorable High Priest, we see confirmation of this argument. When he entered from the holy place of private life, into the most holy of official redemption, girded as He was with the invisible robes of High Priestly glory, "He drew near to His baptism, with a true heart," in the perfection of faith, having no need to be cleansed from a depraved conscience, but having

His body washed with pure water, immediately the Shekinah Spirit came upon Him, and the golden bell of Divine testimony was sounded forth. Matt. iii. 16, 17. But following the golden testimony in the Jordan, came the purple and scarlet pomegranate of holy fruit in the wilderness temptation. Matt. iv. 1. And what was His entire life but an alternate succession of a golden speech, and then a variegated miracle, a Divine confession followed by a prolific act of love, so that His entire life was a seamless robe of prophetic and priestly service, about the hem of which hung a bell and a pomegranate round about.

It is highly probable that there were twelve bells and twelve pomegranates around the priest's robes, one for each tribal name on his breast-plate, which gives one of each to every hour in the day (John xi. 9), as well as for every month in the year; for Canaan was cut into twelve species of property; there were twelve tongues to sound forth the report of Canaan; the tree of life is to bear new fruit every month. Ezk. xlvii. 12; Rev. xxii. 2.

XXVIII.

USELESS ADORNMENT.

JUST because a few persons go to an extreme in harping on dress and outward adorning, the great majority of so-called holiness people seem to pay no attention to the extravagance in dress and jewelry which is swamping so many souls in darkness. There are some of the holiness people so fastidious and squeamish that they can not bear to have their outer adornments alluded to without showing an uneasiness. It is true that we must drive mainly at the heart and get that right; but poor human nature is so blind and slow to learn that we must, according to God's Word, look after the practical details of holiness as well as the doctrine and experience. It is a shame to see so many professing holiness all dangled off in the heathenish habit of jewelry.

1. *You say where is the dividing line in this matter of what, and what not, to put on!* I say that in legitimate articles of dress, no one can draw the absolute line, but in *articles of jewelry which are absolutely useless*, it seems that any one ought to be able to draw the line.

Ear-rings, finger-rings, bracelets, gold chains, charms, trinkets, etc., are not articles of clothing; they add nothing to brains or beauty; they

add nothing to comfort or convenience; they neither give protection, nor health, nor beauty to the human body; they are all *absolutely without a rational use*, and conduce to nothing in the universe but vanity. Now anything that is utterly *useless* can only be *harmful.*

2. *You say the wearing of jewelry is a life-long habit with you, and does not stand in your way.* I reply that many sins are life-long habits and do not stand in the way of those who commit them. Some have been lying, and stealing, and backbiting ever since their childhood, and they say these things do not stand in their way; they can commit these sins, day after day, just as thoughtlessly as you can trick yourself out in useless ornaments.

3. *You say that these rings, or bracelets, or charms were inherited from your dear parents,* and you wear them for their sakes. Well, you also inherited your depravity from your parents; some persons inherit the thirst for liquor and tobacco from their dear parents, and if we are going into the heirloom business why not deck ourselves out in all the vices of our parents? If one is decked off in *dear old grandmother's* jewelry, why should not another be decked off in *dear old grandfather's drunkenness?* Where is the difference? If we are born of God we must drop the inherited things of the first Adam,

and put on the inherited things of the second Adam.

4. *You say the wearing of jewelry does not hurt you.* That is just what people say that drink wine, smoke, or dance. You say you enjoy the love of God, or a clean heart, and wear useless ornaments which the Word of God forbids, and say it does not hurt you. If you would follow all the words of Scripture, it would hurt. Nay, it *does already hurt you more than you dream of.* It may be you are praying for more liberty, more power; you wonder why your loved ones in your family are not converted, or sanctified; you never suspect that your jewelry hurts you. Ah, my friend, the devil has had six thousand year's practice on human nature; he knows how to cripple Christians, and yet to hide from their eyes the very things that are crippling them. If God's Word is true, then the wearing of useless jewelry and ornaments *does hurt you,* in spite of all you may say, or think, or feel to the contrary. Some may say, "Why I never think of these little ornaments." Well, if you never think of them, why do you *always remember to put the stuff on?* What a lovely sight to see men and women modestly arrayed, with bright salvation faces, with ears, and hands, and necks *clean* from the senseless trappings of vanity. And what an ugly, incongruous sight to see per-

sons professing holiness, all tricked out in Satan's trash. Yes, I say, get the heart right first; but your heart will not stay right if you keep on the external garb of Satan.

XXIX.

THROUGH TRIBULATION.

"THESE are they which came out of great tribulation," and "washed their robes [their spiritual powers and faculties] in the blood of the Lamb." Rev. vii. 14. Here are two distinct statements, one referring to "tribulation," the other to the cleansing in Christ's blood, and yet the two facts are so conjoined as to show there is a moral link binding them together. We must emphasize the fact that tribulation, or suffering, does not in any degree save or sanctify the soul, for this would be taking the crown of salvation from the head of Jesus. Jesus is our only Savior, whether from actual or inherent sin; still God, in grappling with our fallen state, grappled also with the problem of tribulation, and incorporated it in His gracious plans.

Suffering often serves a providential use leading us to seek and receive Christ both for pardon and entire holiness. The law—the moral

law—never saved a soul, and yet no soul ever fled to Jesus to be freed from guilt and woe, without having the function of law acting on that soul and disclosing in some degree the guilt and death-penalty of sin. As the law is absolutely essential to drive sinners to Jesus for safety, so, after we become children of God, nearly all of us would linger in the "first vail," were it not for this schoolmaster of law, taking the shape of disappointment, severe temptation, poverty, suffering, heart-burdens, and a thousand painful things by which we are led in self abasement to seek complete purity from the vexations of our hearts. Not all are led into full sanctification along this painful route; a great many young converts, when they can get clear, specific instruction as to the nature and need of complete cleansing, will receive it readily; but with most Christians, tribulation in some form, discloses the deep needs of the heart and hastens it to the Almighty Cleanser and Comforter. The cold of winter does not warm our houses, but it was the winter cold that led men to find and utilize the coal mines for making warmth; thus the soul-searching blasts of manifold trials reveal to us our infinite needs, and lead us in a way we know not to the infinite supply.

After the soul has been thoroughly sanctified, the Lord still utilizes tribulation in testing His

saints, and maturing and mellowing in them the graces of the Spirit. "Many shall be purified, made white and tried." Daniel XII. 10. These words describe the order and steps of saintly graduation.

I will note, in very few terms, some things concerning the tribulations of holy souls.

1. They are intensely peculiar to each individual, so much so that perhaps not one acquaintance in a thousand would conjecture what constitutes your greatest trial. That which is a sore trial to one, would be as nothing to another. We may tell to others a few surface trials, but that which forms *the* trial of our soul we very seldom tell to any but God.

2. Tribulation, in some form, will be adequate in kind and degree, to test the faith and loyalty of every saint according to his measure. There are as great varieties among the magnitudes of saints as among the stars. Every magnitude has its own degree of testing. Jer. XXX. 11. Eph. iv. 7.

Some who aspire to be saints of the larger magnitudes, when the testing adequate to those magnitudes are brought to bear upon them, fail, and dwindle down to lesser ranks.

3. Every new step in faith and love will have its appropriate testing, and all the graces will be

proved in their season; and none but God knows how and when to apply the proof.

4. Tribulation leads the sanctified soul to the most *thorough searching;* searching the heart, the mind, the will, the motives, the acts, to see if we are truly given to God; searching the Bible to see if its peculiar trials are depicted there, and this leads to great disclosures of light and truth. Thus trial conducts the holy soul to wider and keener spiritual vision.

5. While tribulation is not love, yet it shows the saint his need of greater sympathy, compassion, and tenderness for his fellows. Tribulation out of the Holy Spirit will sour and harden, but in the Spirit, it softens the speech, mellows the feelings, and sinks us

> "Down, down in that beautiful valley,
> Where love crowns the meek and the lowly."

Heb. xii. 11.

XXX.

THREEFOLD DIVINE GUIDANCE.

A FEW persons may get wrong fanatical notions about being led of the Spirit, but where there is one who carries the leading of the Spirit into unwarranted extravagances, there are a thousand professed Christians who are gross naturalistic

skeptics concerning the daily and particular guidance of God.

This matter of guidance is just like the matter of salvation, it is according to our true scriptural faith. We are saved up to the degree of our true faith, and no more; and we are guided up to the measure of our true faith and no more. As it is impossible to have too much saving faith, so it is impossible to have too much faith in Divine guidance; and a little examination will show that those who run into extravagance on this subject do not have Scripture faith, but have a presumptuous false faith.

The provisions for the specific personal daily leading of the child of God are just as ample and infallible as are the provisions for salvation, and to be obtained by complying with the Scripture conditions. Just as the Father, Son and Holy Ghost unite in the work of salvation, so the whole Trinity unite and agree in the guidance of the believer. In examining the Scriptures upon this matter we find that the peculiar sphere of the Father's leading is providence, the peculiar sphere of Christ's guidance is the written word, and the peculiar sphere of the Spirit's guidance is direct conviction and illumination upon the heart and spiritual senses.

The providence of God touches at every point our physical being and wants, and appeals to

our common sense; the *Logos*, the Word of God, takes hold of our immortal nature and appeals to our faith; the Holy Spirit operates immediately on our heart and mind, giving us such impellings or restrainings, such premonitions or drawings, such convictions or discernments, as compose the living, practical filling up of the outline of guidance. As in weaving a piece of cloth, the filling never runs beyond the loom and the warp, so the practical experiment of filling up of the leadings of the Spirit do not contradict or go beyond the loom of providence or the warp of the written word. We need all of this threefold Divine guidance. Those who are living in the Father's dispensation of law can recognize and appreciate the guidance only in external general providence; those who have passed into the Son's dispensation of reconciliation can see and appreciate the guidance of God in the special promises of His word as well as in providence, but the full believer who is in the experience of the fullness of the Spirit can apprehend the special guidance of God as no other can; to him who is crucified to self the Holy Spirit grants an illumination and direction, incomprehensible to imperfect believers; he can discern in the providence of the Father a special significance and minuteness which others are blind to; he can detect clear indications of God's

will in the written word which others grossly stumble over; and besides these, he can hear that inner voice of the Spirit, can know the touches of a Divine finger on his soul impelling him along his God-given orbit. We may know that we are led of the Lord just as truly as know we are saved, and by the same Scripture laws. It is a pity that because a few turn the leading of the Spirit into fanaticism, scores get frightened, and distrusting the full office of the Spirit, draw back into the cold twilight of Divine things. Because one captain wrecks his steamer on an iceberg, do other sailors flee the high seas? How often it is true that the children of this world are wiser in their affairs than the children of light.

THE END.

Spiritual Feasts

PREFACE.

Nearly all the chapters and the title of the book, was given to me one afternoon in June, 1896, while traveling on the train from Toronto to Detroit. I have not been able to put into the book all the things that I had hoped to, and have had to write out many of the chapters at intervals, amid other pressing labors. Amid the multitude of books in recent years on Christian holiness, most of them treat of the human side, explaining sin, consecration, faith, and religious duties. A very few of them treat mainly of the Divine side, of the perfection of the Divine nature; and I know of none that expounds the mode of existence of the three Divine Persons in the Godhead. If reading this book will enable some of God's dear children to understand Him, to love Him, and to worship Him, with a more intelligent and ardent devotion, that will be my ample reward, in the day when the Lord Jesus shall come to make up His jewels.

GEO. D. WATSON.

TABLE OF CONTENTS.

Chapter.		Page.
I.	The Lord's Feasts	1
II.	A Sheep's Journey with the Shepherd	20
III.	Palm Tree Saints	40
IV.	The Working of the Human Spirit	47
V.	Dissolved in Love	58
VI.	Interior Sufferings	63
VII.	Full Assurance	72
VIII.	Millionaires in Grace	80
IX.	Watchfulness	89
X.	Dangers to Deep Spirituality	96
XI.	The Practice of God's Presence	106
XII.	The Saints' Dressing Room	114
XIII.	Eating the Book	123
XIV.	Three Kingdom Stages	130
XV.	Holy Ghost Tears	139
XVI.	Anxiety and Faith	146
XVII.	Threshing Out Chaff	154

Spiritual Feasts.

CHAPTER I.

THE LORD'S FEASTS.

The true Scriptural idea of the worship of God is that of a feast, a banquet of the soul. In the Old Testament the word "feast" is constantly employed for a season of special worship. In the twentythird chapter of Leviticus the Lord directed Moses to arrange for seven feasts, saying, "Speak unto the children of Israel concerning the feasts of the Lord, which shall be holy convocations."

1. *The Feast of the Sabbath.* Verse 6. "These are my feasts, the seventh day is the Sabbath of rest, an holy convocation." There is a prophetic significance in having the Sabbatic feast the first of all, indicative of what is in the Greek Testament called "first day Sabbath." Under the law it was six days of work and then the Sabbath of rest; but under the gospel it is rest first, and then work. Out of soul rest comes the best kind of spiritual work.

The first day that Adam lived on earth was the Sabbath. Creation was six days old, but Adam was created at the close of the six days, and his first day was the

Sabbath, a prophecy of the new spiritual creation in Christ Jesus, wherein the believer takes his Sabbath at the beginning of the week. Where our Testament reads "the first day of the week," the Greek is always "first day Sabbath."

There is hardly any worse religious bondage on earth, than that of Christians adopting the Jewish Sabbath, and making an idol of the seventh day.

A wellfed man can work better than a hungry one, and the feast of the Sabbath of rest was put first on the list, that the soul being refreshed, might go forth in better service. The prophet Hosea told the Jews, "that God would change their Sabbaths" Hosea 2: 11. The first step towards salvation is to cease from our own legal works, from our own self righteousness, from all merits in what we have done, and lay ourselves down at the feet of Jesus, as lost and undone, in order that He may save us by grace alone.

We never can have our sins pardoned by our own works, and only when we cease from all self dependence can we accept of salvation as a free, unmerited gift from Christ. This is why the feast of the Sabbath, the cessation from selfworks, comes first in those seven feasts, which set forth the various steps and experiences in salvation.

2. *The Feast of the Passover.* Verses 4-8. "In the fourteenth day of the first month, at even, is the Lord's passover." This feast was to commemorate that awful dark night which was the culmination of the

ten plagues in Egypt, when every family of the Hebrews was to slay a lamb, and sprinkle the blood upon the door posts, that the death angel might see the blood, and pass over that house, without slaying the firstborn; but in all the houses of the Egyptians the firstborn were slain. Hence this feast is the feast of justification, when the penitent soul, having ceased from its own works, flies to Jesus and gets under His shed blood, and is thereby pardoned, and protected from the avenging law. Jesus is our passover Lamb, and in order to escape the wrath of God, we must by faith accept of His sprinkled blood, which constitutes, in the truest and deepest sense, our feast of the passover.

Remember, this feast was to commence in the night, a type that it is always night in the soul of the sinner when he comes to Jesus to get under the pardoning blood. Again, this feast occurred at the beginning of the Jewish year, in the fourteenth day of the first month.

When the Jews left Egypt, God changed their calendar, and in a spiritual way when we leave the Egypt of sin God changes our calendar, and we begin a new spiritual year with our new life. The first fourteen days of the Jewish year typify days of repentance, of sorrow for sin, and being twice seven, represents the perfection of repentance for all sins.

At the close of those fourteen days from the Jewish New Year, came the passover, getting under the blood, prefiguring that just as soon as we reach a point of per-

fect repentance, we will get under the sprinkled blood of Jesus, and be abundantly pardoned, and delivered from the wrath of God against our sins.

The Israelites left Egypt in the spring of the year, in the latter part of March, and God made it the beginning of their year, for there is a Divine fitness in all the times and seasons of Divine providence, and His dealings with men, both in the outer and the inner life. Every great movement in God's dealings with the world have commenced in the Spring of the year, north of the equator.

Without doubt, Adam was created in the Spring, Noah's flood occurred in the Spring, the Jews left Egypt in the Spring, commemorated still by the Jewish passover, and the Christian Easter. The Israelites entered Canaan in the Spring, and our Savior was born in the Spring, about the time of the passover, and not in December as the Romish church fixed it, and Jesus was crucified in the Spring, on the very day of the passover, and Scripture expresses the thought that Jesus will return in the Spring of the year, and Christ intimates in His parables, by the budding of the fig tree we say Summer is nigh, so will it be at His second coming. All of God's thoughts are wrought out on one magnificent pattern, and harmonize in every little detail, both in outward history and the inner life of religious experience.

Hence it is always a spiritual Spring of the year, as well as the beginning of a new spiritual year, when a

sinner flies from the Egypt of sin, and takes refuge under the precious blood of Christ, the passover Lamb. Thus the feast of ceasing from our own works prepares us for the feast of the passover, or justification.

Another item about the feast of the passover was, it had to be "eaten with unleavened bread." This was because they must needs go with great haste, without taking time for the leaven to rise in the bread. Another reason was leaven is always a type in Scripture of the carnal mind and fleshly reasonings. What an awful blunder it is to hear a preacher announce for a text, "A little leaven leaveneth the whole lump," and then proceed to preach that a little religion will convert the whole world, when Paul in that very passage, speaks of leaven as corruption, and urges the Church to "purge it out."

Bread without leaven symbolizes receiving Christ, the true nourishment of our souls, with simple faith not mixed with carnal reasonings or doubts. The teaching is a short, quick process, trusting Christ's blood alone, with unmixed faith, before the yeast of our own reasoning has time to act, and thereby sour our trust, or vitiate our perfect confidence in the substitution of Christ for the sinner.

3. *The Feast of Offering the First Fruits, or the Feast of Consecration.* Verses 9-14. "Ye shall bring a sheaf, or handful, of the first fruits of your harvest, and the priest shall wave it before the Lord, and ye shall eat neither parched corn, nor green ears, until the

day that ye have brought an offering unto your God." The original word in Scripture for "consecration," is to "fill the hand," that is to take a handful of the first fruits of our new life, new hopes, new joys, new possibilities and lay them down on God's altar, or in our Savior's hands as a pledge, that all we have and all we are, shall be His forever. There is not a single instance in all the Bible where consecration is spoken of as the act of a sinner, or where it is a substitute or a synonym for repentance. Every passage on consecration is addressed to the Lord's people. Hence in the order of these seven spiritual festivals, that of the first fruits, or consecration, is the next one after the passover, or the feast of justification. There are some clear distinctions between repentance and consecration. Repentance must precede pardon and consecration must precede sanctification.

Repentance is to forsake our sins, but consecration is to yield up to God's will all our good things.

Repentance is to shake off the things of Egypt and leave them, but consecration is to take the first fruits of our new spiritual life and give them to the Lord. Repentance is produced by a wholesome fear of the wrath to come, but consecration is produced by an intense desire to please God, and be made holy. Repentance refers to something behind us in the past, but consecration refers to something ahead of us in the future.

Repentance is to let Satan take what belongs to him but consecration is to let God take what belongs to Him.

The Lord claimed, in a very special way, the first born of man or beast, the first fruits, the first city captured in Canaan, the first of all increase, and under the new covenant the first day of the week, and out of all our substance we should give Him the tenth first, and we take the nine tenths afterward, that in all things as the apostle says, "Christ may have the preeminence." The words about our not eating the bread, or parched corn, or green ears of our first fruits, until we have brought an offering unto our God, signifies that we are not to stop to live on our conversion, or the blessed fruits of our justification, but just as soon as regeneration grace has brought forth in us faith, hope and love, we are to hasten to give ourselves up entirely and everlastingly to the Lord Jesus, that we may receive the full inheritance of sanctification by faith, of the fullness of the Holy Spirit. How few of us ever carry out this pattern of the spiritual feasts.

In most cases we live on our religious blessings, and greedily appropriate the first fruits of the new life until we are chastised with spiritual poverty, and the wells of grace run low, and our religion seems a failure; until by sad and bitter experience we learn to yield ourselves utterly and live on Christ and not on our experiences. The Lord converts that we may lay our new life absolutely in His hand, to be purified, anointed, illuminated, mellowed, enlarged, and utilized, by the power of the Holy Ghost for His glory. This is the significance of the third feast, of the first fruits, in the program of our religious lives.

4. *The Feast of the Pentecost, or Feast of the Baptism with the Holy Spirit.* Verses 15-22. The word Pentecost simply means the fiftieth. From the time the passover lamb was slain, the Hebrews were commanded to count seven weeks, making fortynine days, beginning with a Sabbath, and then adding the Sabbath at the end of seven weeks, making just fifty days. On the fiftieth day from the passover they were to offer sacrifices of seven lambs and a young bullock, and two rams, an offering by fire, and then one kid for a sin offering, that is original sin, and two lambs for a peace offering. Now please notice in these various offerings there were sacrifices for actual sin, and then the goat for original sin, and then peace offerings, indicating that the Feast of Pentecost was the time for the thorough sanctification of the soul, and filling it with perfect peace and the fullness of grace.

Notice again, that the law was given on Mt. Sinai on the day of the first Pentecost that was ever had. Just fifty days from slaying the passover lamb in Egypt the Lord descended on Mt. Sinai, in clouds, and fire and thunder, and spake out of the midst of the fire the ten commandments, and afterwards with His finger wrote them on tables of stone. See Exodus 19: 10-25.

If you will read the verses indicated describing the first Pentecost, please notice the word "sanctify," in verses 10 and 22, and see how the work of sanctification is connected in every way with the feast of Pentecost. At the first Pentecost on Mt. Sinai, sanctifica-

tion was taught from the standpoint of law. At the Christian Pentecost in the upper room in Jerusalem, sanctification was experienced and proclaimed from the standpoint of grace. Just fifty days from the crucifixion of Jesus at the passover the Holy Spirit fell on the believers in the upper room, corresponding exactly to the giving of the law at the first Pentecost. Almost universally people speak of the disciples waiting ten days for the Holy Spirit, but this is contrary to Scripture, which tells us that Christ was dead three days, and then spent forty days of His risen life on the earth, leaving only seven days for the disciples to wait to complete the fiftieth day, when the Holy Spirit came.

At the first Pentecost the law was given, at the last Pentecost the same law was written in the hearts of the believers, so that they could indeed and in truth keep the two tables of the law, and love the Lord their God with all their heart, and their neighbor as themselves. At the first Pentecost the Lord descended in fire, at the last Pentecost the Holy Ghost descended in the form of tongues of fire. At the first Pentecost Moses ceremonially sanctified the people, and they washed their clothes:—Ex.19:14. At the last Pentecost Christ sanctified the upper room believers in heart, and washed their spiritual robes. At the first Pentecost there was the voice of a trumpet, at the last Pentecost the voice of testimony. Thus we see that the Feast of Pentecost, or the Feast of Sanctification, comes next in order after the Feast of Consecration.

Another feature about the Feast of Pentecost, it was to be an expression not only of purification, but of Divine abundance, of the overflow of love, of generosity to the poor and needy. The Feast of Pentecost came at the time of the wheat harvest, and at the time of the ripening of the Summer fruits, about the first week in June. Hence in connection with this Feast of Holiness, it was commanded "when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field, neither shalt thou gather any gleanings of thy harvest, thou shalt leave them unto the poor and the stranger." The feast of the Passover or justification came at the barley harvest, very early in Spring, hence the Egyptian barley harvest was destroyed in the ten plagues, and the Hebrews crossed the Jordan about the same time of the year, during the barley harvest.

But the Feast of the Pentecost came fifty days later, at the full ingathering of Summer grain and Summer fruits.

How perfectly God's providence arranged all this, as setting forth religious experiences, that we should have a Spring harvest of graces in our justification, but a full multiplied harvest of the graces, and fruits of the Spirit, in our sanctification, when we receive our personal Pentecost, and the full baptism with the Holy Spirit. The very thought of stinginess, littleness scarcity, is utterly repulsive in connection with the glorious incoming of the Comforter, to drench and overflow the soul with whole seas of joy and love and peace.

How appropriate it was that God should positively prohibit anything like penurious gleaning of the fence corners in connection with the feast of Pentecost. That was a time for the overplus of both Divine and human love, when there should be great handfuls of corn, and wheat, and figs, to give away to the poor Jews and the strangers from the Gentiles, who might be traveling by. Hence Pentecost stands for the abounding fullness of salvation, graces to give away, liberality for the poor heathen, an overflowing heart, and an outflowing purse, and a widening mantle of charity unto the distant parts of the earth.

5. *The Feast of the Blowing of Trumpets, or the Feast of Holy Testimony.* Verses 23-25. "In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation."

This blowing of trumpets sets forth very clearly, the sounding of the tongue of fire in testimony to the cleansing Blood of Jesus, and being baptized with the Holy Spirit. It corresponds exactly with the words of our Savior. "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto me, in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." It also agrees with St. John, that the saints "overcame Satan first by the blood of the Lamb, and secondly by the word of their testimony."

The old Methodists had their love feasts when all the

classes came together for a general praise and testimony meeting, to sound forth the high praises of God, and rehearse what great things the Lord had done for them. Such meetings were well named, for the Holy Spirit had said thousands of years ago, that following after Pentecost there should be a feast of testimony, and of blowing the Lord's trumpets. This feast is still perpetuated by those believers who have had their Pentecost, and who make up the first born Church, that elect number who will compose the Bride of the Lamb. Christian testimony to Christ's cleansing blood is a most unpopular feature with wordly professors, but is earth's sweetest music in the ears of God and the Heavenly hosts. The testimony of the saints, is like the sweet golden tasseling of a field of corn, the sending forth of the fragrance of the bread of life.

If you put a sea shell to your ear, you will hear a faint roar coming out of it, as if it were bearing testimony to the deep sounding sea from whence it had been taken; and in like manner a heart that has been sanctified in the depths of the Savior's blood, will, like the sea shell, sound forth its memorial of praise and thanksgiving unto all generations.

6. *The Feast of the Atonement, and Affliction of Soul, or the Feast of Suffering with Christ.* Verses 26-32. "On the tenth day of the seventh month, shall be a day of atonement, and ye shall afflict your souls. Whatsoever soul it shall be that shall not be afflicted in that same day, shall be cut off from among his people." Three

times over in these verses occurs the command of affliction. What can it mean, that following the great joyous feasts of Pentecost, and blowing of trumpets, there should come this harsh command, thrice over, of "soul affliction?" And yet mark you, it is a feast, and just as truly a feast as any of the others. Can we find anything like it in the life of Jesus? Let us see. Our Savior was baptized by John in Jordan, which corresponds with His feast of the first fruits, or the abandonment of His young life to the will of the Father. Then there descended upon Him the Holy Spirit, which corresponded with His Pentecost. Then the trumpet tones of the Father's voice from Heaven bearing witness to Him, corresponded with His feast of the blowing of trumpets. And then followed the unspeakable conflict with Satan in the wilderness, and that threefold temptation to His bodily appetites, to His mental faculties, and to His religious nature, in which we are told that "He suffered being tempted." The same order of experiences come in the lives of all God's saints. After great blessing come great testing and trials, and the feast of "soul affliction" follows invariably upon the over flow of the Pentecost and the trumpets.

The sanctified soul must pass through manifold trials and temptations, which put to an everlasting test the deepest principles of the moral nature. The three great powers of the soul, faith, and hope, and love, must in detail be tried in the furnace, and united to God in a life of pure faith. When glass and steel come in a

liquid form from the furnace, and are rolled in the solid form they are to take, they are then put into another furnace to be *annealed* so as not to crack, and to stand any temperature.

In like manner, God takes the soul after sanctification and *anneals* it in the furnace of trial, in order to fix all the graces in perpetuity, and qualify it for any emergency. Nothing on earth brings persecution like testifying to the sanctifying Blood of Jesus, and this is another soul affliction following the feast of blowing of trumpets.

Abel was killed for bearing testimony.

Joseph was sold for telling his dreams, and testifying against the wickedness of his brethren. Jesus was crucified, not for being holy, but for testifying that He was God's Son.

The apostles were whipped for their testimony for Jesus.

The Romish inquisition killed fifty millions of Protestants for testifying that they were saved without praying to Mary. All religious persecution is against testimony. Hence in the very nature of things, in a fallen world like this, the feast of atonement, of sorrow, of soul affliction, follows next in order after the blowing of the trumpets of a Pentecostal testimony.

There are many souls who draw back from the bitter herbs of this "feast of afflicting the soul," and after being baptized with the Spirit and giving a few blasts from their trumpet, when they find that they are to fol

low Jesus in the wilderness, and endure scorn, and privation, and loneliness, and misrepresentation, and it may be manifold desolations, either in their outward lives or their inner experiences, refuse to obey the command to afflict their souls, and like the glass plate that cracks in the annealing furnace, though it may be used for some inferior purpose, yet fail of the high prize of a place among the bridehood saints. The word is "whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." He will fail in his rank.

When sanctified people turn sour under persecution, and go about fighting and scratching and clubbing God's true people, they only show that they have been cracked in the annealing furnace of the sixth feast, and are losing their place among the perfectly pure, and gentle, and dovelike souls who make up the Lamb's Bride. Unless we are determined to be dissolved in the love of Jesus, and with a lamblike spirit bear all things, endure all things, believe all things, and hope all things, we shall never get successfully through the feast of atonement and of soul affliction. Jesus was baptized three times; first by water, and then by the Spirit, and then by death. The feast of atonement is the baptism into death, into suffering with Christ, and no one can endure that in the full Scripture measure, until after they are baptized with the Holy Spirit.

When the mother of James and John requested Jesus

to give them a high rank when He should return and reign on the earth. He did not say, could they receive the baptism with the Spirit, but could they receive the baptism of death, which corresponds with this feast of affliction, and which is the ordeal, not of being saved in Heaven, but of measuring our rank in the coming kingdom, and in the Lamb's Bride. It is one thing to frequently talk about these things, but a thousand times more to actually go through this feast with the Smyrna saints.

7. *The Feast of Tabernacles, or the Feast of Gladness and Praise.* Verses 33-44. This was the last of the great annual feasts, at the time of gathering in the last of the harvest, and corresponds with our American day of Thanksgiving. This feast was to commemorate the gladness and the rejoicing of being delivered from Egyptian bondage, when they had not as yet had time to make any tents, but built themselvs booths out of palm branches and willows and other green boughs that they found growing in Arabia. "The fifteenth day of the seventh month shall be the feast of tabernacles. And ye shall take you on the first day of the week, the boughs of goodly trees, branches of palm trees, and the willows of the brook, and ye shall rejoice before the Lord your God seven days. Ye shall dwell in booths, that your generations may know that I made the Children of Israel to dwell in booths, when I brought them out of the land of Egypt." Just as the command in the sixth feast was that "they should afflict their souls,"

so the command in the seventh feast was, "they should rejoice before the Lord." After the night of weeping there was to come the dew besprinkled morning of praise.

How perfectly this order of the feasts is still wrought out in the lives of the saints! After a baptism of sorrow, there comes the baptism of joy. There is a feast of joy in justification following the bitter pains of repentance. There is also an inexpressible gladness following the suffering of heart crucifixion of the carnal mind. This same order is perpetuated and expanded on a larger scale when the sanctified soul has followed Jesus in the furnace of trial, and humiliation, and manifold testings, and sufferings, and come forth into a marvelous life of Heavenly detachment, and boundless charity, gentleness, sweetness, and Divine gladness. We must not only die to all heartsin in the Feast of the Pentecost, but in passing through the Feast of Soul Affliction we must die to a great multitude of things that in themselves are not sinful, die to friendships, to attachments, to religious plans, to what are called sanctified ambitions, to our own experiences, to our own best judgments, to creature love, to beautiful ideals, to our own good works, to things both inward and outward, to things in the past, and things in the future; die to our sorrows, and failures, until the soul is Divinely detached, and gently floats upward, like a detached balloon, in that boundless ocean of azure sky, where it sweetly floats in God as in a sea of crystal love and compassion, where its whole life is constant adoration and praise for God

on the upward side, and compassion, charity, and intercession on the downward earth side.

Up from the indescribable trials of the sixth feast, the soul goes forth into a beautiful green forest, and lives under the rustling of palm branches, and green boughs, and the sway of willows by the brooks, with the dew on the grass, and the sweet voiced birds singing everywhere, and the cloudless sapphire skies pour down noiseless streams of peace and rest, deeper than words, and broader than the vision. This is God's picture of the feast of tabernacles. The feast of the ripened harvests of the Christian graces. The feast of maturity in a life of love. The feast of everlasting song that crowns the work of the precious Blood. Of all the seven feasts, this is especially the one selected by the Holy Spirit to be perpetuated in the millennial age, when Jesus and the glorified saints shall reign over the nations, after the awful scourging of the great tribulation. These seven feasts set forth, on a stupendous scale, the history of our world as well as individual experience, and the millennium will be the world's feast of tabernacles, the seventh feast in the seventh thousand years of human probation. If you will read Zechariah 14, please notice the following words, and the order in which they come. "The Lord shall go forth and fight against the nations. And His feet shall stand in that day upon the Mount of Olives. And the Lord our God shall come, and all the saints with Him, And the Lord shall be King over all the earth. And

everyone who is left of all the nations (who were not killed in the tribulation) shall go up from year to year to worship the King, and to keep the feast of tabernacles." Three times it is said, the nations in that day shall keep the feast of tabernacles.

If these words do not mean literally just what they say, then they mean nothing at all. When the sanctified believer comes out into his feast of tabernacles, he has a preliminary taste of the millennium, and it becomes the tranquil joy of his life to look for the coming of Jesus.

CHAPTER II.

A SHEEP'S JOURNEY WITH THE SHEPHERD.

Of all the various expositions of the twentythird Psalm which I have read and heard of, was the most satisfactory one to my mind, was opened up to me one day as a spiritual biography, or a journey which the believing soul takes with Jesus, through the various changes of spiritual scenery in a life of faith.

It is not unlike a journey from the Eastern portion of the United States to California, in which we travel through the level pasture lands like Illinois, and then cross the rivers of the Mississippi and Missouri, and then ascend the high plains of Kansas and Colorado, and then pass through the dry canyons of Arizona, (Arid — dry, resembling the testings of faith) and then the olive and orange groves and fatness of California, where the cup of bounty runneth over.

Let us itemize the steps of experience in this Psalm, which pictures forth the religious journey of the sheep with their Shepherd.

"*The Lord, Jehova, is my Shephead.*" The very first sentence starts with the assurance that you are a sheep, not a goat, and the assurance that Jehovah is your Shepherd, and that you and the Lord are in beautiful

harmony and reconciliation. "*I shall not want.*" There is the assurance that just as long as we remain in our relation to God, Jesus, our Divine Shepherd, will provide for us, that our souls, our bodies, our lives, our welfare, for this world and for the world to come, will be provided for by our Shepherd, and this expression "I shall not want," is not the result of reason or of argument, or of outside opinion; it is a Divine conviction, that God Himself, puts into the heart of the sheep. The sheep has the consciousness that Jehovah is its Shepherd, and while that relationship remains that the Shepherd will provide pasture and all needful things for that soul. You know the Holy Ghost gives us an assurance of pardon, or of cleansing, or of Divine providence, or of God's care over us, and it is an inwrought persuasion, wrought in the heart by the Holy Ghost. It is not simply popping up and saying, "The Lord is my Shepherd," it is a Divine inwrought consciousness of relationship with God, by which we have the unswerving conviction that, because we belong to Him, He will not and cannot forsake His own.

2. The next step in this biography, "He maketh me to lie down in green pastures." This represents entire consecration, entire, unlimited, everlasting abandonment to our Lord Jesus Christ, and this is wrought in us by the Lord Himself. "*He maketh me to lie down.*" The soul does not make itself lie down. It has to be willing. It has to cooperate with God, but the Holy Ghost prompts the believer, moves the believer, to the

spirit and the act of entire abandonment to God. The very posture of lying down at the feet of Jesus, represents giving up everything to Him, all the past, all the future, all we know, and all we do not know. It represents casting all the burden, all the anxiety, all our affections, all our dispositions, at the feet of Jesus. It is the posture of entire weakness, entire helplessness, entire abandonment to God Himself, and this comes as a result of the new birth, the very fact that we are His sheep, and He is our Shepherd, showing that entire consecration to Jesus comes after the new birth. Just as repentance must precede pardon, and be a condition of receiving pardon, so entire abandonment, yielding ourselves to God, must precede and prepare the way for sanctification, for the reception of the Holy Ghost. "*He maketh me to lie down.*" You cannot make a sheep lie down if he is hungry, for a hungry sheep is fidgety, nervous, restless. You must feed him to make him be still. Neither can you make a sheep lie down if he is scared. A scared sheep is the most foolish thing in the world. He will jump overboard from the deck of a steamer into the sea; he will jump into the fire, into the ditch. When sheep are frightened you cannnot do a thing with them, unless you catch them, then they become still. This shows us that the sheep has such confidence in the shepherd, that he can lay aside all anxiety about wolves and bears and dogs, and because of his confidence he is willing to lie down, and keep perfectly quiet and still. We never go into

the fullness of entirely yielding ourselves up to God except on the basis that we have confidence in God, that He will manage everything and take care of everything. See how we act as long as we are fussing and fidgety, and carrying our own burdens, trying to manage things, to manage a church, to manage ourselves, governing our tongues, or our tempers. It is only when we have sufficient confidence in Jesus Christ, that we can wholy turn ourselves, and the management of ourselves, everything over to Him. It is only then, that we get still. So the sheep lying at the feet of his shepherd represents the very act, the very spirit of us having unlimited trust in God. This is the spirit of consecration, both inwardly and outwardly, in the act, and in the spirit of the act. "*He maketh me to lie down.*" Oh, how many times we have to learn that lesson. We learn it, and then we go and live awhile and then go and learn it over again. It is not that we have broken our entire consecration, but it is the weakness and frailty of our nature. Even old saints, who have been given up to God for many years, have to learn over again, to come back to Jesus as a child and lie down at His feet. When we come to die, if we do before Jesus comes, what is it but lying down at the feet of Jesus. When we see Him in Heaven, what will it be but to gaze into His face, and then lie down at His feet. What a picture of the soul's utter helplessness! Oh God, teach us forever and forever to lie down, to give up. You have got to do it! You

cannot manage yourself. You cannot manage other people. Give up and lie at the feet of Jesus.

3. The next thought is the locality where He makes us to lie down. There is a topography of the soul just the same as there is of the earth. Jesus picks out the place where we are to consecrate,—where we are to lie down. The sheep do not pick it out. There is a geography in the soul life just as really as there is in the earth. It is like taking a journey across the earth, mountains and rivers, and rocks, and shadows, and so there are certain places where God picks out for us, there are certain junctures, certain times in your life where God can make you lie down, when He could not in certain other places, because the circumstances were not conducive to it. God picks out the step to get converted, and He picks out the crisis to get sanctified. He picks out the friends, and the books, and the meetings, and the hymns. God superintends all the circumstances to give us what help we need. In green pastures we must let God choose for us. This is the very essence of consecration. Let God choose our field of labor, our place in the kingdom, in the church. He does not want every single child to be doing the same thing or the same piece of work at the same time. The margin says, "where the grass is tender." We would think that the tall, rank grass would be a good place to lie down. Sheep always go where the grass is fresh and shortest. I have seen horses and cows many a time, leave the rank grass, and go off in some place

where it was just a few inches long. You do not cut down your old asparagus. You take the young asparagus, and so the cattle and the sheep prefer to lie down where the grass is tender. You see they go by a given instinct. He knows best the food we need. We want things tall and big, great circumstances, great big words and books and wonderful splurges. That is what we would choose. It is all mere puff balls many times. God picks out little things, simple things, sweet and juicy thing, a little prayer meeting, a little friendship, a little touch of blessing. And so God puts the little, short, tender grass beneath us, that is full of nourishment. So the Lord chooses for us. Many times we have picked out the place to get blessed, and failed.

4. The next step is where He leads the soul that is perfectly subdued, perfectly humble, that lies down. That represents the state of teachableness. He takes the soul and leads it right to the baptism with the Holy Ghost. "*He leadeth me beside the still waters.*" They represent the Holy Ghost, the river of the Holy Spirit.

The blessed Holy Ghost is compared to a pure river of water from the first pages of the Bible to the very last chapter. There is one river unending that meanders all through the Scriptures from Genesis to Revelation, spoken of by prophets, Psalmists, and apostles, and Jesus, the Jehovah Shepherd. When He gets us so conquered and subdued, that we are still, He will lead us right to the fullness of the Holy Ghost. But in connection with this leading of the soul to the river of the

Holy Ghost, I want to call your attention to the conduct of the three persons in the blessed Godhead, as to how they lead the soul.

The three persons in the Godhead each one lead us in turn. God the Father, takes the soul in repentance by the ministry of the law. John the Baptist was a preacher of the law, a type of the law. He was the last minister in the Old Testament. He was the minister, not of the Lord Jesus Christ, but of God the Father. It was God the Father, who sent John the Baptist to prepare the way of the Lord Jesus, and Jesus says that no soul can come to Me except the Father, which sent Me, draw him. I wish you would notice that from the days of Abel until now, never a single soul on this earth has ever taken one step toward the Lord Jesus, except that soul was drawn to Jesus by the Father. Mark the words of Jesus, "No man can come to Me except the Father, which sent Me, draw him." Now, you see God the Father by conviction for sin leads us to Jesus, When Jesus receives us, He saves, He forgives us, He washes away our guilt, He takes away the burden, He becomes our Shepherd. He makes us quiet, He makes us peaceful. He makes us lie down, and He leads us right on to the Holy Ghost. Now you understand from this 23rd Psalm what that means, "*He will lead me beside the still waters*," just as God the Father, through the ministry of the spirit leads us to Jesus. He leads us to the Holy Ghost and His fullness. Notice the conduct of our Savior after

saving the disciples, and many of the early believers, and telling them they were His own flock, that they were not of the world as He was not of the world. "He said, there is something else to come. I am going away, but you tarry in the upper room and wait until you receive the promise of the Father," the river that I have spoken to you about, for I have told you that out of your own heart should flow rivers of living waters. Now you tarry until I send that river upon you, until you get the gift of the Holy Ghost. On the day of Pentecost the Holy Ghost came upon those believers, under three different emblems.

One was wind, which typified the gift of life.

The other was water. The word water is not mentioned in the 2nd chapter of Acts, but implied literally. "and they all overflowed with the Holy Ghost," which represents the river of water.

And then the firey tongues upon their heads, to illuminate, and empower, and make them burning witnesses for Jesus. So there was the wind, and the water, and the fire. They represent the various manifold operations of the Holy Ghost, to regenerate, and sanctify, and illuminate and impel the soul. Thus, you see, Jesus was the Shepherd, but His shepherd character was in His nature, and from the skies reached down that long Shepherd's crook and He was leading those sheep, and when the Holy Ghost fell on them, there was a mighty, Divine Mississippi river that struck their spiritual lives. Then the Holy Ghost comes and pos-

sesses the believer, what does He do, for, remember, there is nothing stationary. When He gets the heart of the believer, He sanctifies it, and takes out the original sin, doubt, fear, jealousy, and revenge, and then He leads that sanctified soul back to God the Father and God the Son, He leads it back, and begins to reveal to that sanctified soul such new visions of God the Father, such charming, sweet visions of Jesus, such an insight in to the eternity of God, the immensity of God, the operations of God, the Fatherhood of God, the special providences of God, the beauty of the Divine nature of Jesus. Oh, how the Holy Ghost opens up the landscapes of Divine things to your spiritual eye, and reveals to you God the Father and God the Son, and then after a while the Father will, in a higher form, a higher capacity, lead you afresh to Jesus, and Jesus will lead you afresh to the Holy Ghost, and the blessed Holy Ghost will, on a still higher plain, lead you back to the Son, and thus the soul is forever climbing a spiritual stairway from God the Father to the Son, and from the Son to the Holy Ghost.

What a wonderful journey God takes the soul on from the time we become His sheep if we submit to Him! We are forever traveling the journey through the mighty labyrinths of the Godhead, without ever sounding the bottom, or ever reaching the end, or finding the measure. What a blissful life in the ages to come to travel around and around in the perfections of God, and always getting fresh views, and stronger joy

from God, just to swim and bathe in God forever and ever. Now I say that all this is suggested by this expression, "*He leadeth me.*"

It is by the Holy Ghost that our nature gets restored back to God. Do not you see that every word in this Psalm logically follows each other. You could not transpose these words, you could not take one word and put it in advance of its position. When you touch the river, the Holy Ghost restores your nature back to God, your mind, your will, your life, your influence, your thoughts. You know it is the Holy Ghost who unites us to God. It is the Holy Ghost who unites the Father to the Son. The Father and the Son have communion with each other through the eternal Spirit. I wish God would reveal to all His people the glory of the Trinity, the blessedness of the three persons in the Godhead, and how they are produced and how they act. God the Father loves Jesus, and Jesus loves the Father. It is the union of these two loves that produces the Holy Ghost. From eternity the Father must love His only begotten Son, and from eternity the Son must love His Father, and the union of these two constitutes the third person in the Godhead, the Holy Ghost, so that it is by the Holy Ghost that the Father and the Son work together, and commune. Hence, the Bible pronounces "the love of God the Father, the grace of the Lord Jesus Christ, and the communion of the Holy Ghost." Now then, just as the Holy Ghost in the Godhead is that Divine person whom the Father and the Son commune to-

gether, so the Holy Ghost is that Divine person who touches us and touches God, and brings us in communion with God, and all the communion you ever have with the Father, or with the Son is through the operation of the Holy Spirit. This is His work in restoring your soul. It not only means restoring the backslider, it means more than that. It means restoring the fallen soul back to the bosom of God, restoring our faculties back to God's faculties, our nature back to God's nature, and that is done when the Holy Ghost takes possession of us.

The next step, "*He leadeth me in paths of righteousness for His name's sake*," Here comes the practical outworking of the sanctified life. You have become a sheep, have laid down at the Shepherd's feet, have been restored to communion with God. Now comes the outward manifestation of that life, and the word "righteousness," refers to the outward activity of the sanctified soul. The word Holiness refers to your inner life. Holiness is a state of your nature produced by the cleansing Blood, righteousness is a condition of the outward life. And so righteousness means right doing. It is a life of prayer, a life of goodness, a life of benevolence, preaching, writing, giving, talking, suffering, bearing burdens, bearing persecutions, doing all the good you can to the souls of men and the bodies of men, trying to make things right within you and around you. These are the paths of righteousness. You have now got in communion with God by the Holy Ghost. Jesus now

leads His sheep in paths of righteousness, here comes in the labors, the prayers of the outward life, just running out into every day practice. Note, "*for His name's sake.*" What does that mean? The name of Christ in His glory, and "for His name's sake" means for His honor, for His Kingdom, for His majesty; and now then, you are to walk in paths of righteousness for His glory and for the honor of God. You are to labor and suffer and give of your money, your toil, your prayers, that you may glorify Jesus, honor Jesus, spread the kingdom of Jesus. Thus you see you are led in these outward paths for His glory's sake.

Another peculiar thing in this spiritual biography—while the soul is now walking in these paths of righteousness there will come a time when Jesus will lead that soul into great straits and great trials, and severe tests, troubles and difficulties that cannot be understood or explained, mysterious problems in the mind, heart, and life, difficulties either on the inside or on the outside. And so the soul, while walking in the paths of righteousness, will be led right straight down into the narrow valley, into the deep canyons where every virtue and every grace and especially faith is tried to the center.

And so follow the words, yea, while I am walking the paths of righteousness, while I am following the Shepherd, "*though I walk through the valley of the shadow*," I will not fear. I want to show that that verse does not refer to physical death. Do you know, all

down the ages almost every one thinks that that verse means physical death? That may be referred to. But you will see from the very structure of the Psalm that it does not mean physical dying. In the first place, how does the soul get into this valley of the shadow of death? By being sick? No. David says the soul gets in there by walking in the paths of righteousness. It is this that puts you there, not sickness. Then again, if this Scripture referred to physical death, when the soul got through it, and got out, it would be in Heaven. And when the Christian dies and enters Heaven, does he find any enemies there? But this man goes into the valley of troubles and comes out on the other side, and finds His enemies there. He finds a table and a banquet spread in the wilderness, right in the presence of the devil and his enemies. Now this proves that it does not mean physical death. This valley of the shadow is the experience that the sanctified go through in this life.

The soul is traveling upon a journey. The soul having laid down by the river, and been led through the great, green pastures, it now can ascend to the mountains. And so the Lord says, He leads me through the valley of the shadow of death. Jesus does not lead us into real death, but the valley of the shadow of death.

The soul gets into this narrow canyon, and at two o'clock in the afternoon the great, cold shadow of the rock falls over it, and the sun is seemingly down. It is like night in the canyon. The mountain is not

fallen on the traveler, the lion is not allowed to tear him to pieces, but the shadow of the rock, and the fear of the lion, falls across the lonely traveler. It represents that, after you have been sanctified, the Lord will lead you through experiences which agree exactly with this statement. You may loose property, it may be disruption among the church members and church fellowship, it may be temptations which are strange to you; it may be difficulties in your mind, it may be spiritual problems you cannot solve, or God will allow a chain of circumstances to come around you which you cannot understand; or He may allow your soul to go through certain testings which will try your faith in God to the uttermost. He will lead you where you can no longer live on the green, tender grass. You will wonder what in the world ails you. You were once by the "still waters," but your soul has been traveling on to more rugged phases of spiritual life. You are now led into things that are more sublime. You do not shout like you used to. You do not pray as you did once. You do not seem to have the freedom you did have, and you guess you have backsliden. The devil tells you, and the ignorant Christians tell you that you have lost your sanctification, and you go to the altar. You have no more conviction than a plank. You go because you think you must do something, and still you have just the faith in God you ever had. Your emotions have evaporated, and your trials have modified, while traveling on through this valley. Even when you are asleep

you are growing in grace. Now, as you go through this canyon of the shadow of death, you have to die to a great many things in detail, which you did not understand how to die to, when you first got sanctified, to a great many kinds of folks, and to good preachers, and to wonderful things and to your own experiences, and to your own sanctification, and you get to a place where God shows you your weakness, and where you absolutely have no confidence in the flesh. God is constantly drawing you further and further away from creation dependences, and He is more and more showing you that you must draw your life from God, that you are to live with God, and have fellowship with Him and so in this experience of passing through the valley of the shadow of death, it is the deeper death in your own Christian life.

Now while the soul is walking through this valley of the shadow of death, what does it do? It says, in that condition, "*Thou art with me.*" It gets into a place in this lonely canyon where it has to go alone. It learns, more than ever, the personality of God, of Jesus, and of the Holy Ghost. It does not say the church is with me, or my experience is with me, but it takes a place where it says, in spite of the valley, in spite of the shadow, I am looking to God. "*Thou art with me.*" The soul comes into deeper union with Jesus Christ than ever, and furthermore, while walking in that valley the soul gets into the place where it feeds more on the inspired Word of God.

"*The rod and the staff.*" The rod and the staff always represent the Word of God. When Moses took the shepherd's rod in his hand it was a type of the Word of God. And the Lord said to Moses to throw down that rod, and it became a living snake, proving that the Word of God, as a mere secular thing, or in the hands of secular, worldly men is a mere stick. But when you throw down this Divine thing, it becomes a living thing. "For the Word of God is living and active." Heb. 4: 12. Then God said to Moses, "You catch up that snake, you catch up that rod and you go to Egypt and work miracles, turn dust into lice, water into blood." Now that was all done by the rod. Now, as you go through the valley you are not feeding on the tender grass, you have gotten beyond that. You now have the staff to walk with, and there you trudge along. That walking stick is God's Word, and you draw your bread and your water from that walking stick, that rod. "*Thy rod and Thy staff they comfort me.*" It is in these testings and these trials and these strange experiences you go through, that you are driven to your Bibles, and you search the Psalms and the Prophets to find a parallel case with yours, and you feed on the inspired Word of God. It is in trials and troubles that people learn to appreciate the Word of God, in a way that young Christians know nothing on earth about. This believer gets into what we call the Holy Ghost state of grace. He draws his nourishment, not from the past, but from the Word of God. When will I get out of that

place, some may be asking? Some stay a few months, and some a few years. You get through when the pure Word of God becomes your soul food, when you get where you can suck honey out of the rock. Well, when you get through, suddenly, you are led out into a large place. After you have gone through these testings, here comes your soul enlargement. "Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil." Now then this proves that it does not mean physical death, because, if it were physical death, and were in Heaven, you would not have any enemies to sit down and look at you eat your dinner. To confirm this, let me call your attention to the fact that our Savior Himself, our blessed Jesus, has gone through every single step of this journey. When Jesus went from His mother's home to the Jordan, He there found the river of the Holy Ghost. He received the full baptism with the Holy Ghost at His baptism by John. There is where He received the Holy Spirit in fullness as the anointed Messiah. Then what did He do? He walked in paths of righteousness, He moved on to obey God. He had been obeying God, but He commenced to walk in paths of righteousness. Where did they lead Him? Into the wilderness, and for forty days Jesus went through the valley of the shadow of death. His whole nature was tried to the uttermost. He was alone. He was enduring hardness and He was enduring conflicts we have no conception of. What did He eat? He ate nothing

but the Word of God. And when the devil said will not you make these stones into biscuits, He said, "It is written man shall not live by bread alone." And when the forty days were ended, and He had gotten through by living on the Word of God, the Lord sent angels and they prepared a table in the wilderness, on the rocks, and the devil was skulking behind the rocks, and there Jesus Christ sat down and took dinner, prepared by the Father and by the angels, in the devil's presence.

The Lord leads His saints the way He is going, that is, the Bridehood saints. And so your soul must undergo this conflict similar to your Savior, then you are led out where Jesus gives you such feasts as you could not comprehend or enjoy in other years, right in the presence of the devil. At the time that you got this great feast it was not in your first sanctified experience. It is the enlargement you have after you have been led through the Savior's trials and testings. Abraham was sanctified seventeen years before he offered up Isaac. That was his canyon, and after he went through that valley of the shadow of death, God gave him such enlargement, "Now I know, Abraham." These things are all through the Bible, and you receive them when you pass into the deeper death to self, that deeper crucifixion of the sanctified life. After this God takes you into a large place where there comes a sweetness and a wideness that young sanctified Christians do not understand. Young sanctified people are severe. They have clean hearts, but often narrow heads. They think if

you do not shout as they do you have not got anything at all.

The anointing of David took place at the dinner table. That corresponds with this lesson. There you have the overflow of the spiritual life, the missionary life, the life that lives for others, the life that pours itself out for the welfare of others.

Now we come to the ending up of the Christian pilgrimage. "*Surely goodness and mercy shall follow me all the days of my life.*" There comes what some call the final perseverance of the saints. The Scriptures teach that the sanctified soul comes into the place of Divine anointing where it is definitely assured of its everlasting salvation and glory. In the beginning of the Christian life God is always warning us not to look back, but there comes a place where the soul has the Divine assurance of everlasting glory, and in these words of the Psalmist here there is a conviction that the soul will land safe in glory.

"*And will dwell in the house of the Lord forever.*" That house does not mean the Christian church. That does not last forever. That word house refers to that city that Jesus Christ is building for His bride. He has been 1900 years constructing the city of pure gold. "*In my Father's house are many mansions.*" While Jesus has been building that wonderful structure for the saints, the Holy Ghost has been down here building the bride. While Jesus is building the cage, the Holy Ghost is constructing the bird. Jesus is the carpen-

ter. In the eighth chapter of Proverbs we are told that Jesus was the house carpenter, from all eternity. Jesus is the world builder from the beginning. He is the builder of the universe, so when Christ takes the place of carpenter down here it is in perfect harmony as the builder of the universe. At the second coming of Christ, the saints will rise from the dead, and the glorified millions of earth are to rise, and the Holy Ghost will lift the church of the first born from the grave, and from the earth up into the heavens and put the bride into her palace.

CHAPTER III.

PALM TREE SAINTS.

It is very evident from Scripture that all the different animals are types of diversified human character, and also that the various trees, bushes and shrubs are symbols of different sorts of people, and their various stages of character. In the Bible, there are frequent allusions to strong oaks, olive trees, palm trees and other species of trees, as types not only of Christ, but of His people. And it is evident that there is a close analogy between the different qualities of these trees and the various virtues and graces of God's servants.

We read in the Psalms that the "righteous shall flourish like the palm tree," and again that the "blessed man is like a tree (and evidently it means a palm tree) planted by the rivers of water." When I was traveling in Jamaica where I saw hundreds and thousands of cocoanut palm trees, and one never tires of seeing them, I was forcibly reminded of the imagery set forth in Scripture between the cocoanut palm and the devout child of God. Let us notice some points of likeness.

1. The palm tree succeeds best along the seacoasts, and the margins of rivers, where it can get an abun-

dance of water. This is a true picture of a saint planted in the love of God, and in constant touch with the abiding Comforter, for the Holy Spirit in His constant flow through the humble soul, acts upon the faculties of the mind and the attributes of the heart and will, just as a flowing river operates on the roots of a palm tree. There are chemical properties in the air and in the earth which are essential to the growth of the trees and their fruitfulness, but it is especially the action of water that gathers up these chemical properties and imparts them to the fine roots of the trees. And in like manner the Holy Spirit when He has perfect access to the hidden roots of the soul, imparts all the virtue of Jesus and the love of the Father and the vital forces of Scriptures producing thereby the highest and strongest form of holy character to God's people. Sometimes the palm tree is found growing in deserts, but always where subterranean springs are running near the surface, and in these instances, such clusters of palms form those freshing oasis, which are so acceptable to the traveler. In like manner there are great deserts in the moral and spiritual conditions of mankind, and amid these dreary wastes, where the people forget God, the true saint sends the roots of his prayers down into the hidden fountains of God, and by the Holy Spirit draws up constant verdure and fruitfulness for thirsty and perishing souls.

2. The palm tree is an evergreen, which typifies the constant freshness of a true spiritual life. There are

many varieties of trees such as apple, peach and pear, which are deciduous, and shed their foliage at the approach of winter. All of these set forth a certain degree of Christianity, but the highest types of spirituality selected from Scripture are set forth by those evergreen trees, such as the orange, olive, cocoanut and date palm. David expressly mentions this quality of unfading green as belonging to the saint by saying not only that he is like a tree planted by rivers of water," but that "his leaf also shall not wither," or as the margin reads shall not fade.

There are deciduous Christians, and in fact a large majority of Christians live a deciduous life, in which the sweet fresh verdure of grace comes and goes with various seasons of their lives, and only a few of God's creatures are so thoroughly rooted by the river of the Holy Spirit, as to have an evergreen life, and manifest that sweet, gentle, cheerful, child like freshness and verdure of soul, which makes their presence like a refreshing shade on a hot day. It requires a supernatural stream running constantly down from the eternal freshness of God through the human heart to keep all the affections and thoughts verdant and fragrant. Every thing human will fade. All flesh born love, human youth, school boy sprightliness, mental science, theological zeal, pulpit eloquence, artistic singing and everything that does not flow out from the Holy Spirit will wither, but a soul that is established in constant prayer and fellowship with God is perennial.

3. The palm tree has its life hidden in the center and not on the surface as other trees. The palm has no bark, and so it can never be killed by girdling it. Most trees have a bark, under which the sap flows, and they grow by an increase of the layers of wood put on every year just under the bark, and hence if the bark is pulled off the tree dies. This girdling represents the life which is yet natural, which can be seriously damaged by outward circumstances, or persecutions, disaster, neglect or ill usage.

We constantly meet people who live on the surface, and know hardly anything of being hidden in a supernatural way with Christ, but all their religious experiences are easily affected by outward circumstances, such as large or small congregations, an eloquent or simple preacher, a live or dull prayer meeting, good or bad treatment, riches or poverty, or a little piece of persecution, and such things as belong to the outward form of life. The palm tree, drawing its life up through the center, especially represents the soul whose life is not dependent upon outward circumstances, but is thoroughly supernaturalized and hid in God. Just as long as a palm tree has enough of its heart left to convey water from its roots to its boughs it will live, though it be cut all around and terribly mangled by the ax. And so a soul that is thoroughly purified and in constant fellowship with the Holy Spirit can endure trials, bad treatment, neglect, persecutions, ostracism and every sort of calamities in this world, just as long as its

inner heart is in unbroken fellowship with the Triune God. This explains why it is that the palm tree never grows in size like other trees, by making additions to the outside of its diameter, but it only grows upward by adding year by year fresh joints on top. Hence the palm tree ten years old will have as much thickness in its trunk as a tree a hundred years old, which beautifully illustrates that the true saint does not grow by spreading himself outwardly in the world, but upward toward Heaven, and making constant additions to his spiritual attitude.

4. The palm tree, and more especially the cocoanut palm, is a constant fruit bearer, blooming every month and always having a cluster of fruit at the top from one year old in age down to the fresh blossom. This corresponds with the Bible statement that the Tree of Life yields her fruit every month. Every Bible reader must have been struck with the way the number twelve is used, such as the twelve manner of fruit, and the fruit ripening every month in the twelve months of the year, and then the number twelve being multiplied by itself making one hundred and fortyfour. It is a singular fact that the cocoanut palm will average twelve units every time it blooms, that come to maturity, so that it yields twelve units for each month, or one hundred and fortyfour for the year, which makes it harmonize precisely with the Scriptural numbers in many places. It is supposed by many that the number one hundred and fortyfour sets forth a special company of

saints, who will compose the Bride of Christ, and it would seem that those servants which make up that chosen company, are all of them, palm tree saints, having all the foregoing qualities of the palm tree.

There is no tree on earth of such constant fruitfulness as the cocoanut palm, and hence it preeminently typifies the most fruitful of believers, who are not only saved and purged from inward sin, but so filled with the life of God as to have the fecundity of the Holy Ghost.

5. The attractive beauty of the palm tree is another distinguishing quality.

It has no limbs, but long, graceful, strong leaves that stretch out from the top, with a beauty and grace and glistening green, which makes it an object of beauty and majesty unapproached by any other tree. In this respect it sets forth the true Heavenly dignity, loftiness, gracefulness and perpetual charm of a deeply spiritual life. The saints who get a vision of the eternal beauty of God, and bathe their minds constantly in the attractive light of the Divine perfections of Him, are those who in a special way manifest the true charm of a holy life.

It is true that it takes the spiritual eye to see the real beauty of a holy life, yet even the dim eyes of the people of the world can detect a strange loftiness and calmness of Heavenly independence in a holy life, which looks to them somewhat like a spiritual palm tree, waving its lofty foliage in the breeze, and presenting a pic-

ture against the sunset skies never to be forgotten. Added to all these qualities the palm tree is long lived, and at the end of a hundred years will yield as beautiful foliage, and as fine fruit as in its younger years, thus confirming the Word of God, that the palm tree saints will bring forth fruit in old age.

CHAPTER IV

THE WORKINGS OF THE HUMAN SPIRIT.

In the religious life there is a middle ground between the direct agency of the Satanic spirit on one side and the Divine spirit on the other. This middle ground is occupied by the workings of the natural human spirit, and makes up a little world of its own, partly good and mostly bad where all moral principles are liable to get mixed, and which is a field of many difficulties and misunderstandings in connection with the spiritual life.

The book of Proverbs covers this territory of the natural operations of the human nature, perhaps, more thoroughly, than any other portion of Scripture. "There is a way that seemeth right unto a man, but the end thereof is death," is one of the natural outworkings of the human spirit left to itself. There is something in the diabolical spirit and in the Divine Spirit so distinctive and well defined in their character as to be easily recognized; but in the multiform movements and vibrations of the human spirit, there are so many blendings of the innocent and the evil, the wise and the foolish, the light and the dark, and so many shadings of character, as to render them very subtle, and in many ways imperceptible.

We may suppose that in angels and demons the principles of character for good or ill have reached their fixed form of everlasting destiny, and all their features stand out in bold relief like mountains on a clear day. On the other hand the human spirit is in this life in its infancy where every type of character is formative and incipient, and like the little undulations in the landscape whose features cannot be so readily discerned from a distance. The human soul is capable of being united to Satan until it becomes thoroughly demoralized; and on account of the fallen state of man, and his natural corruption of heart, there are swift and powerful tendencies in the soul to join in the destiny and image of the devil. Also the soul has untold capabilities of union with the Holy Spirit, and of sharing the character, likeness and destiny of the only begotten Son of God; and because Jesus has redeemed us there is given to every human soul a measure of Divine grace to check it from committing sin, and encourage it in righteousness. In addition to this, be it remembered, God created our human spirits for Himself and His personal glory, so that our capacities toward God are greater than toward Satan.

After we are converted the great conflict in religious experience is mostly an internal warfare with ourselves, and the natural evil in our nature. And then after we are sanctified, and the first fervors of perfect love have subsided, we find many things in our makeup, in the working of our natural human spirits even apart from

human depravity, which requires much study and discipline and adjustment, and we find this interior schooling of ourselves into union with the blessed Jesus, is not an instantaneous stroke, but a gradual conquest of the mind of Christ, brought out in the details of life. Now apart from these extremes of development of the human spirit of sin or holiness, let us for the present take the middle ground, and notice some of the manifestations of the natural spirit which we meet with in our efforts to reach an abiding perfection of love.

1. We notice that the human spirit, even apart from Satanic agency, naturally gravitates to ease, idleness, luxury, comfort, self liberty, and the making of ample provision for bodily comforts and enjoyments. This is why human slavery has fastened itself so deeply into human nature and human society, not always because of a devilish impulse, but because those who have the power like to be waited on and have every comfort of life without working for it. It is true that human slavery will always degenerate sooner or later into forms of fiendish cruelty, because it is a principle into which Satan easily builds his nest. But, naturally it comes from love of ease, and ample physical comforts. It is this natural inclination to taking things easy and loving bodily comforts, that cripples the soul in its efforts to be holy, and it can so take on the finest forms as to ascend into altitudes of Christian perfection, and weaken very spiritual people. It is this human tendency to the love of ease that causes neglect of secret

prayer, or of fasting, or the putting forth of steady, heroic efforts for serving God and saving souls.

2. Another natural operation of the human spirit is to be warm and enthusiastic toward certain virtues and graces while utterly sluggish and somewhat repugnant to other virtues and graces. It is this phenomenon in the human soul, which causes so much deceitfulness in our efforts to serve God. Everybody is naturally inclined to some good traits of disposition, which renders it comparatively easy to obey certain injunctions of the Scripture, and from this natural impulse many conclude that they are making great progress in the service of God, while at the same time there are certain other injunctions of Scripture upon which they seem to have almost no conscience, and an indifference of obedience.

For this reason we can never depend upon our natural goodness, nor even what seems to be the holy impulses of our human spirits. One soul is naturally magnanimous, kind and forgiving, but will be ambitious or sensual; annother is naturally intensely moral, and strict in some virtue, but cruel, severe or penurious. And thus the human spirit naturally presents a moral landscape where hills and valleys, or uplands and swamplands, or vices and virtues seem located opposite each other. This shows the necessity of a most thorough renewal of the whole inner nature, not only purging out the evil dispositions, but purifying what seems to be the natural virtues, for even our aptitude to practice some good things, needs to be sanctified and filled

with Christ. Sometimes Christians will have seasons of good feelings and sudden exaltations of spirit, and impulses warm and tender to do certain things for God, or to enter a deeper life with Christ, and supposing that such impulses flow from the Holy Ghost, they make magnificent vows, and form lofty determinations of saintly living, not knowing that in many instances this beautiful impulsion to certain virtues may largely spring from the natural vivacity of the human spirit, but after awhile they find that impulses run dry, and their bright determinations get exhausted and yield no permanent fruit. Nothing can be relied upon in the life of the soul except what comes from God. The Holy Ghost inspires us to undertake steps of faith and obedience in a deep, quiet, thoughtful decision, almost unattended with religious emotion.

God's movements in the soul are like great giants, made up mostly of bone and sinew. Great emotion may result from such operation, but as a rule the greatest process of God in our lives starts from what we sometimes call "dry faith." Thus we cannot judge of our progress in holiness by the effervescence of occasional good feelings, or because we are easily disposed to certain good things; but we are to measure our conquest by the destructions of those dispositions which we are the least inclined to have destroyed, and by the fulness of those Christlike traits toward which we are naturally sluggish.

3. The human spirit is instinctively and universally

in love with itself, and without being educated to it, will intuitively look out for itself, and mix up the principal of selflove in everything it does. This inherent disposition is not to be denounced as satanic, for it is purely natural. In a pure and infinite way God must love Himself with infinite satisfaction, and by the inherent necessity of His spotless nature He must do all things for His own glory. But this infinite and essential selflove in the ever blessed Godhead, is the very fountain of all blessedness to created beings. And the principle of selflove is a necessity in the life of every creature, and the incentive of self preservation, of wisdom, of seeking salvation, and of all betterment of our being and life. Hence, the wholesale and unconditional denunciation of the priciple of selflove is very foolish, and betrays a lack of knowledge of God and Scripture and the constitution of things. But this self love in a fallen condition is perverted into selfishess, and if Satan is allowed to fasten himself upon it, he may turn it into an instrument of many crimes and everlasting ruin.

Now in the pursuit of entire holiness and unbroken union with God, this feature of natural selflove is to be taken into account, not because it is bad in itself, for it must exist in God and holy angels, yet, because it has been vitiated by sin, it is to be watched with a Divine jealousy. You see, self love is so fine it can creep into all good works and impair their purity or sap their strength. It is the operation of this subtle

self love that makes us timid, cautious and over prudent about committing ourselves unlimitedly up to God's will, as if we were afraid God might drown us in the deep sea of His dealings with us; and then on the other hand when we have yielded fully to God, this same refined self love makes us over anxious to be great saints, and climb sudden steeps, and stretch our neck for celestial visions, and strain our nerves to make ourselves spiritual heroes; and then again, when we find our ideals are not realized, and we tumble back to the plain of common mortals, we get blue and half despondent and chafe over our defects, like a vain woman fretting over her homliness, and are tempted to think that God can never do much with us. Now each of these phases of experience are accounted for by the one principle of selflove, which like a chameleon, can change its color to suit every substance it stands up on, and it can travel around a whole circuit of religious moods, from grave to gay, from cheerful to severe, and in each instance it will assume the guise of some trait of holiness.

One special form of this selflove is a tendency to talk about ourselves, to magnify our spiritual states, to want others to know our wonderful experiences, a facility for relating our exploits; and then to turn around when occasion suits, and bemoan ourselves, pity ourselves and pour our woes out to other people. All of this springs from selflove which incessantly seeks to fill the landscape, from rim to rim of the horizon, with some form of self; either bad self or good self, or sorrowful self or

jubilant self. When the soul is dissolved in the love of God it will be instinctively on the lookout for this oozing out of the water of self love, and quickly hide it under the cross of Jesus, and be ever on the lookout to give Christ the preeminence, and to give others the preference.

4. Levity is peculiarly a trait of the human spirit. Satan may urge gay and thoughtless sinners to laugh and dance themselves into endless woe; yet Scripture never reveals Satan as a being of levity in himself. The starless gloom of eternal night is fastened upon his awful malignant nature, and his very laugh would indicate a fiendish misery. God is essential and eternal love, sweetness, beauty, cheerfulness, and the sacred awful weight of Divine bliss is too infinite for even the approach of levity or a trifling act. But between the vicious gloom of Satan and the solemn bliss of God, there is in man's nature a levity, a volatility and an outburst of thoughtless, trifling wit, a special human thing, which in the state of unfallen Adam, resembled the pure innocent glitter of sunlight on the sea, of the rustle of leaves in a forest; but since the fall, is easily turned into an occasion of sin, and a great hindrance to progress in solid piety. There is something in the flow of good humor, sparkling wit, punning, brilliant retort, joking, laughing, trifling talk, which seems so innocent, so far removed from things gross and vicious, that very few Christians get close enough to God to see what havoc it plays in the spiritual life. A wag of a preacher

can never lead souls close to God. A mouth of trifling talk can never be the channel of prevailing prayer. It is true the Scriptures give instances of pure wit and playfulness of spirits, and of serious sarcasm, as when Jesus called Herod a fox; but the true spiritual life to be powerful must avoid levity and aimless, foolish jesting. This is what the Holy Ghost means when He says, "In the multitude of words there wanteth not sin." A soul filled with God is serious, but not sad; cheerful but not volatile; firm, but not stubborn; gentle but not effeminate; liberal, but not extravagant; discreet, but not timid; bold but not rash; sweet, but not sentimental; elevated but not proud; lowly, but not cringing; holy, but not harsh. Multitudes of saints, after having been wonderfully baptized with the Holy Spirit, have allowed the overflow of their grand Divine joys to imperceptibly degenerate into mere good humor and social sprightliness, and effervesce into sallies of wit and jocular conversation, and found their massive locks of God given strength cut off by the scissors of human levity.

5. I shall mention only one more trait of our natural human spirit which interferes with spiritual progress, and that is uneveness, fluctuation of disposition, acting spasmodically, and without the long pull of Divine perseverance. It would take a little volume to describe all the traits of the human spirit, such as the play of the natural affections, and the operations of reason and the office of instinctive human fear, and many other legiti-

mate faculties of the soul which play their part, either as helps or hindrances in the spiritual life; for it is significant that many of the natural dispositions of the human spirit may at the same time be a help to religion, and in another respect be a hindrance to it. But for this chapter we close with a reference to that natural disposition in every human soul to do things by spurts and spasms. This is a proof of the infancy of man's estate in this world. Notice how children in their play will begin a dozen enterprises in a day, and leave all of them unfinished at night. So many begin to repent, but never quite give up every sin. So many converted people feel a Divine drawing to perfection and make a sudden and feverish attempt after holiness, but when the crucifixion approaches closely to their heart of hearts, they shrink back and fail to die with their Master. In the truly sanctified state, this quality of unevenness does not entirely cease, and we must not regard it as a token of sin, but simply as a trait of that which is purely human. This irregular, corduroy element in our human spirit will inevitably enter more or less into the deepest spiritual life, and while it is not a life of sinning and repenting in the Scripture sense of sin; yet owing to this human trait, it will be a life in some degree of downs and ups, of shadows and lights, of breezes and calms, of freshening zeal and slackening speed; a sort of life pulse, like waxing and waning moons, or ebbing and flooding tides.

Now like the other human traits referred to there is

no sin in this unevenness of constitution, but it may become the occasion of lukewarmness and backsliding. Hence it must be watched and guarded against, and seasons of special prayer are needful that this irregular movement of our human spirit, in its ebb, may not run us ashore; but on the other hand, that its season of rising tide may be so touched by the Holy Spirit as to push us farther ahead toward our ultimate harbor, in the bosom of God. There will inevitably be downs and ups in the spiritual life, even apart from sin; but to live a real Bible life, the downs are to decrease in their descents, and the ups are to increase in their ascents, for the life of Jesus in us to be normal, must always be increasing. Thus the Holy Spirit is to teach us how to deal with ourselves, that after being delivered from the touch of Satan, our own human spirits are to be not only saved, but lifted into God and united with the Father and the Son through the powerful working of the Holy Ghost, which worketh in us mightily.

CHAPTER V.

DISSOLVED IN LOVE.

While there are thousands of degrees in Divine love, yet there are three stages in our experience of Divine love which can be clearly recognized and somewhat defined. The first stage is that which comes to us in the new birth, when our sins are forgiven, and the Holy Spirit imparts the love of God to our hearts, which constitutes a true conversion.

The second stage is when the heart is purified from indwelling sin, and the Holy Ghost sheds abroad the love of God in the purified soul in such a way that love exists without the admixture of the carnal mind.

The third stage pertains to maturity, to a tried state of faith and love. It is in this third stage of rooted and confined union with Christ that we locate what we mean by being dissolved in love.

The old writers on Christian perfection had much to say about being "dissolved in love," "lost in God," and "sunk in the sea of Divine peace," and they uniformly spoke of this state as being one which the soul entered after the first fervors of sanctification, and after the faith had undergone many trials.

When the soul is first converted the joys of the new

birth are so blessed it naturally thinks that it is all taken up with the love of God, and nothing else remains in the way of salvation. In a short time, however, it finds the presence of a most positive sinfulness of nature remaining in the heart, and grace has to struggle against an inward principle of self will.

Then when the believer has yielded himself utterly to God and enters the experience of definite sanctification, the inflow of the Holy Spirit so fills him with Divine love that for a long time the feeling of the whole soul is that of being dissolved in love. In due time God allows this experience of sanctification to undergo many sore trials and testings, both inward and outward and from quarters not expected. The great battle of Christian warfare has been transferred from the heart, which is now purified, to the mental faculties. The outcome of these severe testings to perfect love result very differently, according to the central disposition of the believer. Some of them become severe, harsh, and their very Christian perfection seems to be their greatest defect. Others become lordly and dictatorial, and set themselves up as the only correct teachers of Scriptural holiness. Others under these teachings switch off on some narrow, foolish, unscriptural fad, utterly repugnant to the common sense of intelligent Christians. Others, through these fiery trials, dwindle into discouragement and creep off, as it were, from the battle field of life into a state of spiritual invalidism all the rest of their lives.

A few of those who have experienced sanctification make their trials and religious conflicts the means of pushing out into the deep sea of fathomless humility and boundless love. It is a terrible delusion to suppose that sanctification is the finishing up of the Christian character. It is more properly the beginning of real Bible character on a supernatural plane. Concerning our being dissolved in love, we note the following points:

1. The first thing about this blessed stage of perfect love is that it must be chosen. It does not come by chance, nor as a matter of course, nor as a mere outworking of sanctification in itself, nor as a careless unfolding of grace; but it is a condition that must be deliberately, and definitely, and positively chosen, and prayed for, through thick and thin, through trials and conflicts, the soul must set itself, not only to be freed from sin, but to be melted, expanded, sweetened and dissolved in the immensity of God's love.

2. When the tried soul is dissolved in love the mental faculties are turned into a gentle, loving action; so that judgments, opinions, decisions, are formed slowly, discreetly, with instructive kindness.

It is one thing to have a clean heart, and a very different thing to have all the faculties so subdued and pervaded with Divine love, as to have them act as if by instinct from the heart of Christ. It is a blessed proof of Union with God to have the mind moved pr mptly with the Holy Spirit, to instinctively not only

take sides with God, but act with God's disposition and God's charity. To have all the mental faculties act under the power of a kind, gentle spirit; to put the best construction on things, to make generous allowances for others which we dare not make for ourselves, to thoughtfully take the unselfish side, to intentionally look at things through God; in other words, to have all the mind wrapped up in a warm, loving heart, is one of the proofs that the soul is dissolved in love.

3. When the soul is dissolved in love, it will not only make the heart intend to do right, but so over masters the life as to fashion the manners, words, and conduct, with humility, courtesy, and holy refinement. It seeks to avoid the wounding of others, and causing anyone needless pain or sorrow. It is free from that teasing, meddlesome, vexing spirit which some professors of holiness seem especially gifted with. To be dissolved in love, the soul prefers to take the lowest place, to let others have the big end of the bargain, to prefer that others have the honor, and to delight in the happiness and elevation of others, and loves to pour itself out for its fellows. This state is full of the Spirit of encouragement and helpfulness. It is said of Gregory Lopez, that he was so taken up in the love of God that his looks, the expression of his face, the tones of his voice, his words and gestures, expressed such compassion and tender regard for his fellow men, that everybody who came in contact with him felt either better or an encouragement to be better, and even incorrigible

sinners felt a check to sin after meeting with him. It is the nature of Divine love to encourage, brighten and lift up, and when the soul is dissolved in love this will be one of its special marks.

4. Above all is our relation to God Himself; and when the soul is fixed in perfect love it will glow with a constant, steady flame of devotion to the three persons in the Divine Nature. Such a soul constantly yearns for the beatific vision of God's face, it ever thirsts for more love, it constantly runs out in gratitude for God's mercies, and makes all its interests one with the interests of God. Such a soul always apprehends its life as identified with Christ, and makes God the end of all things, the blessed, peaceful harbor toward which all its life and labor is moving

CHAPTER VI.

INTERIOR SUFFERINGS.

There are just as many grades of suffering among souls as there are grades of living among men.

Suffering may be physical, or spiritual, or all of these blended in thousands of different forms and degrees.

When a soul abandons itself entirely to God, with a perfect intention to be conformed to Jesus, then the Holy Spirit in a peculiar way establishes a disciplinary government over it, and takes charge of every form of suffering such a one may have, whether outward or inward, and so saturates every incident, and trial, and grief, with the providences and purposes of God as to make it work for good to that soul.

The true christian life is the life of the cross, but the way of the cross is the way of crucifixion, the way of pain, the way of mysterious and unaccountable trials, the way of delicate and keenest suffering. To use the word "cross" in any other sense is only a poetical myth, suitable for light headed and trifling professors of religion, but not for thoughtful and serious companions of Jesus.

It does not matter from what quarter spiritual suffer-

ing may have its origin, if the soul is truly yielded to God the Holy Spirit will gather up every thread of pain and weave it through His loom into a gorgeous pattern of the life of Christ.

Let us now not speak of outward calamities and sufferings, or of the sufferings of the rebellious and disobedient, but let us notice a few forms of interior suffering which belong essentially to a spiritual life, and which every soul must have, if it makes the perfect transition from self to God. I say these sufferings are essential, because the transition from self into perfect union with Christ must involve such inward crushings, and grindings, and separations, and meltings, and expansions, and sinkings, and detachments, as of necessity produce strange sufferings in the affections, the will, and the reason.

I am not speaking merely of the heart struggles with original sin, for that ceases when the soul is utterly yielded to God; but I refer more particularly to varieties of soul suffering brought on by the Holy Spirit, Himself, in His sovereign discipline and transformation of the believer.

1. One of these forms of inward spiritual suffering is the sense of utter weakness to accomplish the great task of life. We never see the true magnitude of living until it is revealed to us by the Lord. Very few people get even a glimpse of the huge dimensions of their destiny, or of the solemn grandeur of existence.

When the soul discovers the real task of life, espec-

ially of living for God, it looms up like a vast mountain range, with such duties and privileges, and lofty precipitous possibilities, that it almost takes our breath to think how we can climb those giddy heights, and walk calmly along those narrow ledges, and stand on the apex at last, more than a conqueror. This produces, not so much a positive feeling of pain, as it does a sense of faintness, and a sort of inward trembling, and quivering awe, before the majesty of God's will. But this very quivering of the heart, which at times may be well nigh overwhelming, may be so pervaded by the Holy Ghost as to make the soul bow itself, like Samson taking hold on the pillars of the heathen temple, in a supreme exploit for God.

2. Another phase of inward suffering is that of heart loneliness, by which the soul seems cut off into a strange isolation from other souls. God intends to unite all holy souls in a Divine fabric of unity and fellowship, utterly inconceivable by our natural reason, but before that is accomplished He must take each devoted soul in a private manner off to itself, and detach it from all things and creatures, because we have by nature thousands of little threads of instinctive and natural attachments, to localities, and times and seasons, and persons, and plans, and prospects, and sweet memories, and glittering daydreams, and bright hopes; and these threads must be snapped, even the best natural affections, must be circumcised, not that they are sinful, but the heart with its thousands of beautiful at-

tachments must be crucified and isolated, and as it were islanded away out in the ocean of God, that it may learn in solitude with Jesus how to love like He loves, and be attached to all things and beings as He is, and in the order of God's will. Hence when the soul is going through this process of great interior isolation it must suffer pain.

We must first die to sinful kinds of love. Then we must die to natural and beautiful kinds of love. And then there are many kinds of religious loves that are not entirely of the Spirit, and these must perish in order that the sweetness, and impartiality, and boundless overflow of Divine love, may fill all the arteries of the soul. After we have passed through the sufferings of perfect isolation, and entered the ocean of Divine love, then all the natural affections seem to be born over again, with a gentleness, and sweetness, and immensity in them, that we could hardly imagine before.

3. The Holy Spirit will often cause in the purified soul a holy, pathetic sorrow for sin, but without any sense of guilt. An abiding sorrow for sin is a species of holy suffering, very needful for spiritual progress; it maintains in the believer the principle of perfect repentance, it deepens humility, it kindles the feelings of gratitude, it keeps the soul in touch with the precious blood of Jesus, it worships the attributes of God, it begets intercession for others, and thirsts for the perfect reign of God, when sin shall pass away from the earth. This sorrow for our past sins, and for the horribleness

of past inward sin, and for the awfulness of sin in the world about us, is a blameless and fruitful form of suffering, and under the blessed touch of the Holy Ghost, while it is real inward sorrow, yet it is free from despair, or from despondency, or the least taint of bitterness.

4. A sense of inward pressure, a strange, unaccountable burden, like a sad premonition, is sometimes the form of suffering which the soul passes through in the way of the cross. There are things we pass through in our spiritual feelings which lie entirely below the horizon of our understanding, and are like those storms in summer which are so far away from us that we see no cloud, and hear no thunder; but only see little flashes of lightning on the distant rim of the horizon.

Sometimes it seems as if our souls were seized with a giant hand, which seems to squeeze us with a strange sadness, or holy dread, and like frightened soldiers in the night we feel for our armor, rush into line of battle, as if we had suddenly been charged upon by the enemy In some this phenomenon takes the form of stifling, or strangling, and in others as if being pressed in a vice. Such feeling may result from the attacks of the enemy, but if the soul will keep recollected and give itself to deliberate prayer, such strange inward pressure will be followed by a quiet blessed expansion.

5. Another form of inward suffering is that of having a distinct perception, or a presentiment of bitter enmity of others. Sometimes we get glimpses of the

awful malice of Satan towards us, and when his relentless hatred is clearly opened to our view, it fairly makes us cry like a little child at seeing a raging beast.

God mercifully hides from us the unimaginable malice of Satan and evil spirits until He gets us close enough to Himself to endure the awful sight, and even then He allows us only faint glimpses that serve to bring us into fellowship with Jesus Christ.

But the Holy Spirit will at times let a true humble soul feel the malice of its fellow creatures. David had distinct presentiments of the bitterness and treachery of his fellows. Madame Guyon felt distinctly the bitterness and deceitfulness of persons who were strangers to her, and the Holy Ghost would put her on her guard not to take to them when she met them. There are times when we distinctly feel the intolerable hatred of people who are hundreds of miles away, and whom perhaps we have never met, and others we have not seen for years, yet there come painful shootings through the heart, like arrows dipped in gall, and a painful sensation that they would crush us into the lowest earth if they could.

This is a real inward suffering. There are facts and phenomena in the spiritual world that are not registered in man's narrow theology. The soul is greater than the body, and has many experiences which are not tabulated in books. This painful sense of being despised by our fellows, even by those professing great religion, when yielded to God in humble, loving prayer will

bring us out into a feeling of great tenderness and charity.

6. One of the strangest and most delicate forms of inward suffering is when God seems to fight against the soul, as if He took a rod and beat the inner spirit, until the very soul has a sense of bitterness. Superficial christians never have this experience, it is for those who are the most utterly abandoned to God. This is the suffering Job referred to when he said, "the Lord seemed to fight against him," and Eliphaz tells us "that we are not to despise the chastening of the Almighty, when He maketh us sore." In addition to all these privations, that Joseph went through in Egypt, we are told in the Psalms, that "there came a time when the Word of the Lord tried him."—Psalms 105:19. This was the most profound and most delicate suffering of all.

7. God seems to deal with the soul as an enemy until the heart feels bruised to its center, but this is followed with the most exquisite balm.

There is much more fine suffering arising from the great disparity between the benevolent longings of the pure soul and its ability of accomplishment.

When we see the spiritual needs of mankind, the destitution of the poor, the darkness of the heathen, the distresses of those in prison and asylums, neglect of religious care of children, and the unspeakable needs of the souls of men, and then see how little we can do, our hearts ache for the world. This is a holy form of suffering, and this was one of the sufferings in which

Jesus lived all through His thirty three years, for remember that a large part of His suffering was the limitations of the human nature He assumed.

8. The most beautiful and Heavenly of all our interior pain is that of inexpressible desire for God.

There are two great divisions among religious people, those who serve God legally, and those who serve God lovingly.

Even among the sanctified there are two classes, those who are severe, and those who are tender. The severe class magnify the legal side of holiness, and these know but little of that longing desire for God that weeps and sighs for His ocean fulness. The tender hearted saints magnify personal love for God, and they get such bright visions of the person and character of God, that they often long for Him so unutterably that the heart fairly breaks with sweet seraphic pain to be lost in the shining abysses of His glorious being.

This is a suffering that angels might covet, and yet a real suffering, that has the capability of absorbing all other suffering. To gaze at Jesus, to blessedly despise ourselves, and then to look away from self, with such burning thirst for Christ as to forget our unworthiness, and to pine for Him until the heart trembles with holy yearning, and the breast expands, and the lips quiver, and the hot tears fall, and the prayer is too great for words, and the soul almost faints to be taken up into the bosom of infinite love, this is the sweet suffering of the spouse of Christ when she says in the song of songs,

"I am sick of love." The saintly Faber sings "If we were sick for want of love, how swiftly we would move."

These are only some of the interior sufferings in the soul's transition out of self into perfect union with Jesus.

CHAPTER VII.

FULL ASSURANCE.

There are degrees of assurance in every kind of knowledge. Most people in the world regard religious knowledge as a vague and uncertain thing, whereas it is our privilege to be more certain in our relationship to God than any other kind of knowledge in the world.

There are three departments of knowledge, namely, physical knowledge, which, we acquire through our five senses coming in contact with outward forms of matter.

Intellectual knowledge which while it includes the knowledge of nature also adds that of pure reason, such as logic and mathematics.

The knowledge of moral intuition, such as the consciousness of personality, identity, the moral sense of right and wrong, of peace or sorrow, of hatred or love.

Most men regard physical knowledge as most certain, but the true philosopher knows that the axioms of mathematics, such as a straight line is the shortest distance between two points, is more certain than the report of the senses. But many of these men discount the spiritual certainties in religion, yet in reality when we enter the realm of the assurances of the Holy Spirit they are more sure to us personally than any knowledge in the world.

The deepest part of our being is the interior immortal spirit, and there is where the Holy Spirit operates, and plants the knowledge of Divine things at the very fountain of intuition and consciousness. It is right and appropriate that our blessed Creator who formed us by His own Word should arrange to make Himself known to us in the deepest and choicest part of our being.

While creation plays upon our outward senses, and our fellow creatures can enter so largely our intellectual department, God alone can fill and satisfy the interior citadel of our being with deep, serene, unquestioned, assurances of His nature, His Word and His ways.

A state of Divine assurance is where the soul is in harmony with God, so that the Holy Spirit can pulsate, as it were, the same thoughts and feelings into the consciousness which are spoken of in the Scripture; it is, in other words, so purging and illuminating the human spirit that it is lifted on a par with the Bible, so that the written word in Scripture, and the infused spiritual word, imparted by the Holy Ghost, agree with each other like two drops of water, and the Word of God, written on paper finds a perfect correspondence written on the inner soul. Let us notice some forms of full assurance mentioned in the Scripture:

1. "The full assurance of faith." We are told in Hebrews 10:22, that in entering the second veil into the most holy place for the perfecting of our union with God, "we are to draw near with a true heart in full assurance of faith, having our hearts sprinkled from an

evil conscience." That is, we are to appropriate the precious Blood of Jesus to wash out all inward sin, which is the "evil conscience," and enter through the veil of Christ's crucified flesh into the most holy place of Christ's heart life, and rest ourselves on that Divine altar, where all shadows of doubt concerning our salvation, our pardon, our cleansing, and our full acceptance of the Father is removed.

Herein is a profound mystery, how a soul that is distinctly conscious of being guilty, and impure, and full of dreadful forebodings, can actually get out of that state, and be thoroughly conscious of rectitude in motive and intent, conscious of a sweet internal purity, and consciously free from all distressing fears. This is a miracle in the moral universe; the highest of all rank of miracles, for it is a miracle in consciousness, yet this is what is wrought by faith in the blood of Jesus by the Holy Spirit.

2. "The full assurance of hope." We are told in Hebrews 6:11 that after leaving the first principles and going on unto perfection, and being made partakers of the Holy Ghost, we are to keep up the same diligence by which we were sanctified, "to the full assurance of hope unto the end." There is a terrible misuse of this word "hope" by many Christians, who for lack of Scripture knowledge use the word hope to express being in a state of salvation. Hence the common phrase of "having a hope," or "getting a hope," meaning by it the new birth, or heart purity, which is an unscrip-

tural use of the word. The word "hope" in the New Testament, is used for having a bright anticipation of the glory to be revealed at the blessed appearing of our Lord.

It is true "hope" includes all good anticipations in the future, both for this life and the life to come, but, I say, in the New Testament hope is used almost in every case of blessed fulfillments of God's promises in connection with the second coming of Jesus, and of His glorious kingdom and reign. In the Scripture above referred to, the full assurance of hope is spoken of in connection with "the inheritance of the promises," and the promise was to Abraham and his seed that they should inherit the earth. The coming of Christ is called by the apostle "that blessed hope." And in Ephesians 1:18 this "hope is spoken of as something so great that we need a special revelation from the Holy Spirit, that we may know what it is. The full assurance of hope is produced by the Holy Spirit giving us such a clear revelation of the brightness and glory of things to come as to deliver us from all uneasy forebodings as to the outcome of our lives, and the ultimate overthrow of wrong, and the coming reign of the Son of Man, and our glorification with Him, and as to God making all the things in this life work together for our good. When Christians get from the Spirit a clear illumination of Scripture on Christ's return, and the first resurrection, and the bridehood, and the reign of Christ on earth, and then beyond the general judgment the

glorious kingdom of the Lamb, and His saints in the ages of ages, it so widens the soul's vision, and mellows and sweetens the heart, and vivifies everything in the Bible, it is like finding a new contentment in religion.

We should pray to have the realm of hope revealed with full assurance to our hearts.

3 "The full assurance of understanding." In Colossians 2:2 the apostle speaks of "having our hearts knit together in love, unto all the riches of the full assurance of understanding, and the acknowledgement of the mystery of God, and of the Father, and of Christ"

This kind of assurance is different from that of hope It is the revelation of the Holy Ghost acting through the affections upon the intellectual faculties, enabling the mind to have a cloudless spiritual perception of the three persons in the Godhead, and of the personal character and communion of the Father, the Son, and the Holy Spirit.

This is called by the apostle "a mystery," and the word "mystery" signifies something that can never be known except by revelation to the soul. It is true that apart from the special work of the Holy Spirit, people may believe that there are three Divine persons in one eternal essence of being, but it is impossible for us to have an inward spiritual perception of these Divine persons, and of their individual characteristics and glory, and to have blessed communion with them, without a direct revelation to our understanding. This must not be confounded with the work of sanctification, but

is one of the effects or fruits of the indwelling of the Holy Spirit. The apostle states that it is out of a condition of pure love that the understanding receives these riches of assurance.

The heart is the primal element in religion, and only when the heart is full of pure love, very lowly and tenderly, can the understanding open to the dazzling, beautiful light of the Father, Son and Holy Spirit. By this assurance of understanding, including the highest object of all knowledge, it of course takes in other ranges of religious knowledge, such as the infallible inspiration of Scripture, the everlasting existence of the soul, rewards and punishments, and the whole landscape of revealed truth in the light of a cloudless conviction.

4. Full assurance of various kinds of knowledge. There are many directions in which a believer needs settled convictions, a restful and unwavering conviction in matters of prayer, and providence, and the liberty of conscience. And unless we get into such fellowship with the Holy Spirit as to have ascertained convictions, we are liable to become the petty slave of other people's notions, and of teasing scruples, and no christian life is so fruitless and disheartening as one that is in bondage to foolish scruples, that is making a conscience of things the Scriptures do not settle. Over all this territory of conscience God has promised to give each believer satisfactory light and personal guidance. It is in this connection where individual conscience on non-essentials is being treated by St. Paul, he says, "let

every man be fully persuaded in his own mind, or as the margin reads, fully assured in his own mind." Romans 14:5.

Weak minded christians are always locating sanctity in little externals, instead of a heart full of Divine love; hence we hear people talk of being saved from tea and coffee, eating meat, or wearing a beard, or a necktie, or gloves, or eating warm food on Sunday, and many other things in which each one can have the right of individual conscience, but Scripture teaches us no one has a right to fasten on the conscience of others. The whole of Romans 14 is on this subject. The things we need to get saved from are evil tempers, impure thoughts, harshness, bitterness, resentment, covetousness, tale bearing, deceitful words or behavior, imprudent conduct, murmuring, fretfulness of spirit, dictatorialness, self conceit, wanting to govern people, selfishness, love of ease, love of praise, extravagance, both in living and in speaking, and every other principle that is unlike Jesus, this is the salvation we need, but the external matters of nonessentials are for the individual conscience, and not properly speaking matters of salvation. In regard to prayer, we read in 1 John 3:19 that "we can know we are of the truth, and shall assure our hearts before God, for if our hearts condemn us not, we have confidence toward God that our prayers will be answered."

If we walk close to Jesus the Holy Spirit will gently insinuate in our hearts the things we are to pray most

earnestly for, and He will also give us assurances of the Father's will in answering prayer. Oh, that all christians knew the blessedness of getting their prayers from God, and praying in the Divine will, for this is indeed the beautiful region of heavenly certainties, and satisfactory supplication. We have also instances of assurance in matters of providence and Divine guidance. In Acts 16:10 we read that after Paul had seen the vision of the man in Macedonia, he and his fellow laborers endeavored to go there, "assuredly gathering that the Lord had called them to preach the gospel in Europe." This is a different form of assurance from that of faith, or hope, because it involves the conjunction of inward conviction and outward providence, and also it involves the action of the Holy Spirit on the heart, and the exercise of enlightened reason. Hence the word "gathered," in the verse quoted; that is, they put together the forbidding of them to preach in Asia, and the vision of the man in Macedonia, and the exercise of a teachable mind, and drew the definite conclusion with perfect assurance.

Now in all these directions as to individual callings, nonessentials of outward life, Divine providence and personal leadings, it is our privilege to be free from bondage, and to be so fully assured as to have unbroken peace, and yet have no theory or conviction of infallibility in the matter.

CHAPTER VIII.

MILLIONAIRES IN GRACE.

He is rich who owns God, but he is richest of all who owns nothing but God.

It requires a special revelation from the Holy Spirit to make known to us the riches which God can impart to the human soul—riches of faith, riches of love, riches of humility and of wisdom, and the inexpressible wealth of the mind of Jesus. God has chosen the poor of this world rich in faith and heirs of His coming kingdom. There is a very close analogy between the millionaires in this world's wealth and the millionaires of grace. The same principle by which men pile up wealth, when applied to the spiritual life, will lead the soul into wonderful riches with God. In both instances the accumulation of wealth is an art to be acquired by the mind and habits of the loving will. I do not refer to cases where people inherit a fortune, nor to the instantaneous operations of grace which come at justification, or in the work of sanctification but I refer to the constant increase of wealth, where persons being in poverty learn the art of so saving and investing or trading that they acquire almost a supernatural

tact in making money or in making advances in grace. Where wealth is obtained suddenly, as by accident, the possessor may not know how to manage it, and soon lose it: and, in like manner, many christians who are powerfully converted, or sanctified, depend unconsciously on blessings to keep them, and unless they learn the holy art of knowing how to utilize the grace of God and to constantly acquire deeper degrees of love and faith—in other words, learn the art of taking the pound that is given them by an instantaneous work of grace and trading with that pound so as to be constantly increasing in the wealth of the Holy Spirit—they will find their religious wealth will evanesce, just as many a rich person who is made rich by a gift, and, not knowing how to handle it, finds his money soon gone.

Let us trace some comparisons between acquiring earthly and heavenly riches:

1. Men who become very rich in money do not stop with simply acquiring enough property for their support, but they want enough to make them independent, and then they find with the increase of riches there comes a strange and fascinating power over their fellows in the world, and so they seek great riches for the sake of the power it gives them in the world. Now, this same law operates in the hearts of those believers who become very saintly. They discover that simply having enough salvation to get saved into heaven or for their personal immunity from destruction is a very low

standard, and when they get an insight into the Scriptures and into the blessed character of God and the enormous provisions for holiness, they see that great faith and vast love gives them a sweep of heavenly power in the moral world. And there is a Divine fascination in the possession of holy power with God—power to bless souls—and so they bend their thoughts and powers and talents in acquiring as much grace as possible to make them more useful for God. In both cases there is a thirst for power — one for the earthly life and the other for the spiritual.

2. After the money making man gets into the full swing of acquiring wealth it soon becomes an allabsorbing passion in his soul; it seizes upon his imagination, and sharpens his financial wits, and fills his dreams, and turns his entire attention to this one subject, so that other things are gradually excluded from his mind and affections, and he often reaches a point where he literally sells himself, soul and body, family and friends, and all his being, to the devil, in order to pile up wealth. He becomes imbued with the one passion — to make money; that is his god, and he is a most passionate devotee. This same principle works gloriously in high altitudes of the spiritual life, for when a christian has passed through certain ups and downs, and failures and successes, and crucifixions, and gets, by the mercies of God, into the mighty current of the Divine spirit where the blessed life of God has been opened up to him, there comes into his life a mighty suction into the

will of God, the service of God, out of personal love, becomes a rapidly growing passion in the soul, filling all the mental faculties with pictures of God and grace and Heaven and the coming kingdom. All his affections kindle toward Jesus; He sells himself soul and body to the boundless will of God; he loses interest in all things that do not touch the interests of Jesus; he despises every thing that contravenes his highest holiness and usefulness; he loves his fellows and God's works only as related to God's will and pleasure; the love of God burns like fire in his breast; his will grows rapidly into more and more conformity to the character and ways of Jesus until, like Christ, the zeal for God eats him up.

3. We are often surprised at the economy of very rich people, and notice that they are more careful in saving the pennies than poor people, and it diverts us to notice how they will instinctively and all the time handle their money as if they were poor. This has grown into the habits of all their life, for this is the way they have acquired and preserved their wealth. This same rule works beautifully in acquiring the riches of God in the soul.

When people get real saintly, so that they mint the heavenly gold of grace; they will be the more careful in all the little matters of grace; they grow sparing in the use of words; they guard their tongues; they spend their spare moments in secret prayer and deep spiritual reading; they watch very thoughtfully for any sugges-

tions from the Holy Ghost, that they may not miss a single telephonic message from the heavenly Father; they save the little graces, and study to please God in the smallest things, and yet with a gentleness of spirit and sweetness of manner utterly free from scruples and legality. The young or weak christian cannot understand why these saints should be so thoughtful and diligent in the smallest matters. That is the way they have grown in likeness to Jesus and acquired their heavenly wealth of grace, and they have found, like earth's rich people, that the saving of the heavenly pennies is the way to be rich in God and the way to keep their spiritual wealth.

4. Persons who become millionaires in money are those who have learned to make wealth along one or two special lines of industry or investment, and do not cripple themselves by a multiplicity of enterprises. One man learns thoroughly a certain line of manufacture or investment or trade on land or sea and devotes all his energies to the industry which he most understands. Thousands of men after having made money lose it by changing their occupation or investing in some direction where they are not perfectly acquainted. Over one half the bankruptcies come from this cause—of men branching out into a new industry which they have not learned from the bottom up. Now, this applies to the spiritual life. There are just as many methods of acquiring great riches and spiritual power as there are methods in money making. Every soul

that reaches deep union with God must learn its own method. If we could have a perfect account of the different modes by which great saints have reached their altitudes of grace we would see a wonderful diversity, and yet a principle of unity, running through them all. When we look at such men as Moses, Job, Elijah, Paul, Lopez, Fenelon, Wesley and George Muller, and notice the difference in their outward circumstances —some very rich in money — some very poor — notice the difference in their habits of thought, their methods of prayer, their outward ways of serving God, their several crosses, their differences in temptations and trials, and how each learned the method of praying, fighting, suffering, and working with which he became perfectly familiar and could blend it all with God.

Now, if any one of those men had been compelled to have adopted the method of life and study and prayer of any one else it might have been his utter ruin as to holiness or usefulness. And so each soul must learn an individual method of using his trials, his temptations, his weaknesses, his habits of prayer and religious study for himself alone.

Many a christian has wasted his spiritual life and well nigh ruined his soul by trying to adopt the peculiar methods of some other person. There are many narrow minded christians who want other people to adopt their rules of holy living — to eat as they eat, dress as they dress, make the same vows that they make; and, instead

of understanding that God's life must flow into each soul and take a Divinely natural form in that soul, they fancy that the amount of ones holiness depends upon the outward shape of his physical duties. Learn your own method of grace.

5. After a rich man has struggled through the preliminary stages of acquiring wealth he finds that he can make one hundred thousand dollars a little more easily than he made his first ten thousand, and there comes opportunities which he can, in a few days by a strategic investment, make suddenly great leaps in wealth, because he has learned where wealth lies, and the demands of the market, and knows how to steer his financial craft through the rapids and take a short cut to the open sea, which an inexperienced business man would never know how to do. This is true of millionaires in grace. They acquire habits of Divine insight; they see opportunities of great spiritual usefulness; of intercession in prayer; of great victory over some spiritual enemy; of an investment they get in some personal sacrifice that will mount them up one thousand miles higher into the kingdom of God, and by a wise stroke of Christmindedness, by a season of fasting, by yielding their will oftener to other people, by some self denial that cuts to the heart, by some lonely, venturesome misunderstood step of faith, which is regarded as fanatical to other people, they shoot the heavenly rapids, take a short cut into the ocean of God, and acquire suddenly, great enlargments in the Holy Spirit, and almost

double the power and fullness of their christian lives and of their rewards in heaven, because, like the financial expert, they have learned the art of using Divine opportunities. Business men will sometimes make a venture in business which would frighten a new beginner in finance, but they know how to make the hazard and make a million dollars in a day. The same thing has been done many a time in spiritual wealth by the illuminated saints of God who knew how to launch out by faith in the service of Jesus and sacrifice everything for the glory of God in such steps as frighten weak believers, but after they learn the ways of God they run no risk, for they see a dazzling crown where most professors see only a blank.

6. As men grow in wealth they become serious and deep thoughted and very simple and quiet in their life and manners. As a rule people of very small fortunes are those who put on airs and are pompous, while those who are very rich seem to have a shyness and seclusiveness which may be produced either from a sense of great responsibilities which wealth brings or from a sense of deep pride and of possessing power over their fellows; but let the cause be what it may, there is a growing quietness and simplicity about them, as if they were weighed down with their wealth. Often times their millions of gold make them afraid and unhappy; and well it may, for most of such rich people are utterly destitute of Jesus and are going into a pauper's eternity and every breath they take brings them nearer the outer darkness.

Now, this principle acts from opposite causes and in an opposite direction with those who are millionaires in grace. As the soul is loaded with the abiding presence of the Holy Spirit, and the mind is filled with gorgeous visions of God and heavenly things, and the affections are softened, there is a growing thoughtfulness and quietness in the spirit. There is also with it a pathetic burden upon the soul, because every increase of the mind of Christ gives some added sorrow for the world of lost souls, and such christians grow more simple and of fewer words.

Have you not noticed that new or shallow christians are the ones who put on airs, and think they must do something extraordinary—that they must act with great noise and zeal, and do something to impress the people —just as poor people are the most apt to show their money.

Just as a man can make money until he loses all interest in salvation and actually despises everything pertaining to his soul's interest, so a believer can advance in grace and be filled with God and carried away with the interest of Jesus and His coming kingdom until he despises the riches of earth, because he sees that the honor and the wealth of this earth are the most positive hindrances to his heavenly wellbeing. If we saw the riches of Christ as we shall one day see them in Heaven, how we would go digging for heavenly gold, and by prayer and study of God's Word lay up treasures in heaven, where moth and rust will not corrupt and where thieves can never steal it.

CHAPTER IX.

WATCHFULNESS.

To watch is to look with attention.

There are three kinds of watchfulness—animal, intellectual and spiritual.

When wild herds are feeding on a prairie one of their number will station himself on the lookout and notify the herd of danger. The watchfulness of dogs and birds and cattle and fishes in the sea has been tabulated long ago in scientific books. The astronomer watches through a telescope with thrilling interest for the transit of a star which occurs only once in a thousand years. This involves many things far above the watch of animals. The Spirit filled believer watches for the coming of God—in His Word, His providences, or some manifestation of His will—as Moses watched for his commission to go to Egypt, or as Simeon watched for the birth of Jesus or as the hundred and twenty watched for the tongues of fire.

Watchfulness embraces all the concentrated powers of attention. It is not only the look of the eye, even in physical watching, but of the mind and the affections. To watch is to look thoughtfully either at or for something. Hence religious watchfulness is holy; thought-

fulness—a calm, wide awake attentiveness to things spiritual and Divine.

The word "circumspect" means to look all around—to inspect the entire circumference. The living creatures described by Ezekiel were full of eyes, so they could see in evrey direction. A soul filled with the Holy Ghost is to spread out its thoughtfulness in every direction.

1. Notice the spring of watchfulness, which is the union of love and intellect. To "watch" the way Jesus commanded us, we must have the eye of the mind in the socket of the heart. Unless we love to think on God and on the coming of Jesus and on constant spiritual progress we will never make true Scriptural watchers.

The mother on the seashore watching for the ship that brings her son puts her heart into her eyes. All true watching is of that nature where the desires possess the faculty of attention. Every act that God or any of His creatures perform is never a perfectly true act unless it be the act of love. Every act in the world which is not of love is a false or defective or hypocritical act. Love is the one and only thing in the universe that imparts perfection to any act, for love is the only thing that renders any act easy and beautiful and correct and graceful and appropriate and wise and fruitful and harmonious with God.

Hence a watchful christian is one whose intellectual faculties are flooded with holy love. He loves to re-

member the things of God; he loves to stretch his imagination over the vast radiant landscapes of Divine things. He loves to be incessantly choosing the will of God in things great and small; he loves to find God everywhere and in everything. If the love of God is not sufficiently poured abroad in the heart by the Holy Ghost to arouse and inspire the intellectual faculties, the soul will never be a true watcher, but will be stupid and drowsy and sleep at its post at the very time the bright procession of God's mercies are going by.

To hunt for faults is not watchfulness, because it is not the act of love. To be meddlesome, to pry into things that do not contribute to our wellbeing, to scan people with a cold critical eye, to be always hunting for heresy, to be alert for invidious comparisons, is the genius of a crooked mind and resembles the wild glare in a maniac's eyes and not the calm thoughtful gaze of a Heavenly sentinel. Watchfulness, then, is pure love on picket guard.

2. Scriptural watchfulness has three directions to it —upward to God, inward to our spiritual condition, and outward to our environment. It is to watch for God as David did when he said, he watched for God in prayer more than they that watch for the morning. It is to look with patient, loving attention for fresh revelations of the character of God, of new openings of His Word, of clear intimation of His will. It is also a devout, and intelligent outlook for the fulfillment of prophesy, for occasions of Divine intelligence in the

affairs of men. It is to keep the telescope of holy vigilance sweeping the heavens of God's grace and providence like the wise men who were on the lookout for the star of Bethlehem. It has been said, "He that notes a special providence will never lack a special providence to note." It is wonderful how people find what they look for, and holy watchfulness toward God will find Him where foolish indifference sees only blank space. A watchful Christian will keep guard over his own inner spirit, he will notice the uprising of every disposition, of the trend of his thoughts, and of the choice of his will, and of his words, and the tones of his voice, and of his manners; and not only watch his actions, but under the swift and beautiful guidance of the Holy Spirit he will perceive the very essence and spirit that flows out in the actions and words. This is what the Lord means by saying, "Keep thy heart with all diligence, for out of it are the issues of life." Holy vigilance must also guard our environment and be on the lookout for the approaches of Satan in multiplied forms, and keep on the alert for escaping all evil, and doing all the good we can, to see and seize the golden opportunities that an infinite providence brings to us. This is the range of a Bible sentinel. It may seem like a tiresome task, but if the soul is flooded with Divine love it will not only be easy but a chosen occupation of the chastened and sanctified intellect.

3. The condition for watchfulness is that of great quietness of spirit. Flurry of heart, agitation of spirit,

or gloomy, despondent foreboding, or terrified feelings of alarm, or a fatigued spirit of legalism that drags itself in the service of God, all unfit a soul for watchfulness.

True watchfulness implies the concentration of all the faculties, and a sentinel must watch with his ears and the sense of smell as well as his eyes. To watch well we need light to see and stillness to hear. It is against the law to talk to the motorman on an electric car, or an engineer on a fast train, or the man on the lookout of a steamship at sea.

God's watchers in the darkness of this present age need great stillness of spirit, or they will fail to see the things they are appointed to observe. Many Christians are so filled with bustle, and noise, and hurry, and excitement, and fret, and criticism, and scheming, and everlasting talkativeness, they cannot detect the gentle tick of God's telegraphic messages, or the soft cooing of the Heavenly dove, or the footsteps of the coming King, and neither can they know what is going on in their own hearts. I remember once I was praying one Sabbath morning with a congregation, and I was just about uttering a certain word in prayer, but as I was in a recollected state of mind quick as thought the Holy Spirit flashed into my mind that such a word might sound severe or inappropriate and He gave me another word, and prompted me to slightly drop and soften the tone of my voice as I led the prayer, and almost immediately I felt a strong sense of God's presence, and

when the "amen" was said, and the congregation arose I found scores of people had been melted to tears during the prayer. I learned from this that if we were still in our hearts before God, and our minds were in a thoughtful recollected state, it was the most favorable condition for receiving gentle intimations from God, and also the best conditions for being channels of grace to others.

4. Watchfulness is to become a Heavenly habit of the mind. It is not an instantaneous blessing like pardon or cleansing, but a habitual attitude of the mind which we must choose and cultivate. It is a sort of human omniscience, and corresponds in the creature with the attribute of foreknowledge in God. It is that state of the spiritual understanding referred to by Paul in Philippians, where he prays that the love of God may so abound in us that our knowledge and judgment and mental senses may be flooded with holy love that we may be able to discriminate the things that are excellent. It is to have a mind soaked in Divine grace. This habit of Heavenly watchfulnes is the attitude of the soul for meeting Jesus when He comes. It is to a real watchful believer that Christ reveals the things concerning His second coming and millennial reign. It is watchfulness of spirit that fills its vessel with oil and, trims its lamp, and keeps ready for that long expected but swiftly hastening hour, when the cry shall ring through the earth, "Behold the bridegroom cometh, go ye forth to meet Him". Watchfulness is the grandest

of all holy works, and resembles the work of God in that it accomplishes the greatest results with the least notice.

CHAPTER X.

DANGERS TO DEEP SPIRITUALITY.

The very thought of being on probation involves the idea of danger.

In a fallen world like this, there can be nothing good that does not have its special enemy. The closer a soul lives to God, the more subtle are the dangers and difficulties to be overcome. To help those who are seeking to live a life of constant prayer and fellowship with God, we may notice some of the points of danger to a spiritual life.

1. The danger of the soul getting in bondage to its own religion. In passing through a crisis of great crucifixion, and yielding up to God, the mind is apt to get directed to some human measurements of sanctity, or the imitating of some other good person, and under the tension of the hour make rash vows which are afterwards found impracticable, or too severe, or unscriptural. Some souls are specially liable to the danger of scruples, and nothing in the world will more completely cripple a soul than to be in bondage to scruples. It is the policy of Satan to get conscientious people to put scrupulosity in the place of a good conscience.

There is a world of difference between a good conscience enlightened by Scripture, and a fictitious conscience which is in constant dread of a thousand imaginary sins. A scrupulous person torments himself by asking, shall I eat this or that kind of food today, shall I wear this or that suit of clothes today, shall I take this or that train, shall I make a fire on Sunday to keep warm, and a thousand such questions which the Word of God does not teach upon, and is left by Providence to the realm of common sense. One of the most holy men I ever knew was in great bondage to scruples. In going to preach one Sabbath, he had to cross a river on a ferry boat, and his soul was full of joy, but after crossing the river an evil spirit whispered, "You have lost your sanctification by crossing on a steam boat." Instantly his joy was gone, his face was downcast, and he went to church, confessed himself a backslider, and went to the altar for prayers. The whole thing was a trick of Satan.

If a soul begins to get in bondage to its own holiness, there is no telling to what foolish extreme their scruples will carry them. Sometimes persons make a definite profession of heart purity, and really have the experience, but afterwards lose the grace, and yet they feel they must still cling to their testimony, for they think it would ruin things and hurt the cause of God to admit their loss of grace, and so they are in bondage to their confession. Hence, through a false conscience, some will confess they have lost all religion when they

have done nothing wrong, and others who have actually lost grace refuse to confess it through a scrupulous fear of hurting the cause of God. Thus from the same root of a false conscience there will come opposite effects. Others make rash vows about eating, or drinking, or clothing, or the marriage relation, or riding on Sunday, or fasting, or the use or non use of medical remedies, and make these vows a sort of imaginary Divinity, and get themselves tangled up into a thousand difficulties, until their spiritual life is a long drawn torment, instead of being that restful, peaceful walk with God in the liberty of perfect love. Be careful that your own holiness does not become a slave master. I knew a man who gave his tenth to God, and vowed he would never borrow any of the Lord's tenth. But he secretly prided himself on keeping that financial vow, and then the Lord got him into such a strait that he was compelled to break the vow, and borrow the Lord's tenth to buy coal with or freeze. It cured him of depending on his own holiness. If a saint depends on his own religion, God will find a way to smash the idol. God wants us to love Him instead of loving our own vows or our holiness.

2. Another danger to deep piety is that spirit of exclusiveness, seceding from other good people, forming close corporations, thinking that we cannot worship, to much profit, with weaker Christians. This is a temptation to spiritual people in every age, but when they get into deeper union with God, and their whole

hearts are dissolved in love, they have an ocean like sympathy for those who are in any and every degree of grace. It is true that deeply spiritual people find special help and a heavenly delight most in those who are closest to God. And I do not refer to that Divine arrangement by which spiritual people instinctively seek fellowship with kindred minds, for this is an unchanging law of character in Heaven and earth. But I refer to the terrible snare of spiritual pride, of seceding from good people, and holding clandestine meetings, and fancying that they constitute a peculiar aristocracy, which shuts them off from the broad fellowship of good people. In every such instance, spiritual pride soon runs to seed, and brings its doctrines either to open disgrace or to a sort of insane nonentity. Numerous instances could be cited. Avoid any religion that takes on a clandestine form, that works in a dark room, and that puts on the ostentatious wisdom of the owl. We must seek to be very simple, humble, open, frank; and while we have Divine secrets, we carry them as the sunshine carries its seven colors, concealed in the heart while living in open day.

3. Another danger to deep religion is that of wanting to take leadership. If a soul is useful, it must in some sense, be a leader of other souls. People who at one time are so humble that it is a cross to take leadership in anything often, when they once get in the traces, and accustomed to being at the front in meetings, or Christian work of any kind, after a while there springs

up imperceptibly in the heart a thought of assuring leadership in some form or other.

It is true God does raise up people to be leaders in every line of His work, and He especially qualifies persons for such responsibilities, but when a soul forms any desire for leadership, it becomes a poison in the heart. If God uses a Christian in an evangelistic work, or literary work or mission work, after a while there comes the thought of leadership, this thought is revolved in the mind, then the affections take hold on the thought, until there accumulates a strong desire for leadership, and by and by the will begins to act and plan, and pull wires, and manage things with reference to leadership, and the next step is to get certain people and things out of the way that hinder this leadership, and when that is accomplished then there comes a self complacency of position, and a secret joy in the exercise of authority, and then there comes next a spirit of proscription, cutting off everybody that infringes on this authority, and a jealousy of rulership, and then at last it ripens into religious tyranny and popery, dictating to those who are under it, forbidding them to hear anyone else preach, or to have any individual liberty. Then there comes the frown of God on such a leader, and on his or her enterprize, then a disruption, and a collapse, and people stand off and wonder why such and such religious leaders should seem failures, especially when they used to be so useful. This is the history of spiritual ambition, and this is what it comes to. The only person fit to be

a spiritual leader is one whose heart is not in the least set upon it, and who fills the place of leadership with a meek spirit, utterly free from jealousies, or envy, and who secretly trembles with every additional power conferred upon him. It does not depend on the size of the enterprize, whether it be a prayer meeting, or Bible class, or camp meeting, or a great mission movement, or a church organization, the spirit is the same. If we walk with God, we must put from us every infinitesimal desire of wanting to be a leader, and if God thrusts it upon us, take it with fear and trembling, and be glad at any time to give it up. This is to keep where there is none of self but all of Christ.

4. Another fruit of spiritual danger is that of religious legality. There are souls who are too eager about growing in grace, they want to be extra good, and somehow they feel that the plain, old fashioned holiness of simply loving God with all their heart is not enough for it, and so they are inclined to take on things that will indicate a higher religion. Such souls are open to a whole pack of Satan's hounds. They soon run back into Judaism, and load themselves down with the laws of the old Jews, supposing it a proof of superior holiness. They feel they must keep the Jewish Sabbath, and confirm to circumcision, and observe new moons, and get tangled up with a score of technicalities, and by and by they drift into annihilation, second probation, and all sorts of delusions, and all because they never believed in their hearts that perfect love was the fulfilling

of the law. St. Paul had a world of trouble with such people. He says they began in the spirit, and then thought they had to go back to the Jewish law to be made perfect, and when they got in bondage to new moons, and Sabbath days, and various baptisms, and in bondage to their food, and their clothing, he said he was afraid of them, lest all his work for them should be fruitless. There are hundreds of just such poor silly sheep today, who think they must jump out of the clover fields of pure, boundless love to God and their fellows, and get into the briar patch of outward legalism, in order to show off their extra piety; but they invariably lose their sweet peace, and become argumentative, and get distressed in their minds, confused in their faith, and wear a haggard look in their faces. Beware of legalism in holiness.

5. Another danger in the spiritual life is the giving or receiving of personal praise. I do not mean a proper expression of appreciation, and holy Christian love. But every grace has an opposite vice, just as every substance has its shadow. The giving of personal praise, which is very apt to be tinctured with flattery, is a danger to the one who gives it. But it is ten times more dangerous to receive praise from others. I am not denying the legitimate facts of Christian character and self consciousness. A good man who loves and obeys God, is just as conscious of his integrity as he is of his existence, and the old teaching that a pure hearted person must all the time be attributing wicked things to him-

self is utterly false and unscrpitural. But while a soul may be conscious of inward purity, and that it is living for the glory of God, yet if such a soul receives praise into the heart it becomes poison in the fountains of love. The danger lies as it always does, right at that delicate point where the affections begin to take hold of it. If we are well spoken of, or our talents, or our work, or our piety is lauded, and we have the least sensation of being inwardly tickled, or elated, or pleased with such laudation, it becomes a snare at once, and the next thing will likely be a terrible humiliation. If ever we are praised, either for our character, or gifts, or work, it should cause us to instinctively shrink back with a secret trembling in our souls, and a desire to creep off in some quiet place, where we can pray to God, and realize our unworthiness more deeply than ever.

The holy man who walks constantly with God, is one who merits great honor and reward, and yet shrinks from it, and in his heart is pained with all laudation of himself. Thousands of Christians have been well nigh ruined in their inner lives, not because they were praised, but because they sipped it as a sweet wine, and allowed their affections to drink it in, and the intoxication proved a curse. Wesley wrote to Asbury that he "studied to be small." No wonder the Lord could so use him. A universe of praise would hurt no one if they did not receive it into their affections, and take a measure of joy in it, just as a diver can descend in the ocean with perfect safety as long as the ocean is kept

outside of him. To please God we must constantly, as a thoughtful, fixed habit of the soul, seek only the honor that comes from Him. How many times have we seen a young preacher or Christian worker get puffed up with a little praise. But remember that the same danger runs up into the altitude of Christian experience, and the very worst form of spiritual pride is to take into the heart the praise for personal piety. Even when we are flooded with Divine joy, the Holy Ghost tells us to "rejoice with trembling." There is a beautiful holy fear which the very holiest soul needs, and the God that inhabits eternity tells us that He fixes His eye especially on that kind of holiness that in self abasement "trembles at His Word."

6. To walk in the Holy Spirit we must discern and repudiate what is called touchiness, that is feeling miffed and hurt because we are corrected, or advised, or warned of some danger by other pepole. People who profess holiness and yet fancy they are beyond being taught, or above being reproved for their mistakes or imprudent conduct, and are not willing to be advised by solid Christians, will soon find themselves ground to powder by the millstones of God's providence.

In every single gathering of Christians there will be found those who seem to be very bright in religion, and yet who are utterly unwilling to listen to sober counsel, and who show that they are vexed or sullen if older and wiser Christians in the least reprove them for a blunder. Such persons need a revelation from God as to the cor-

rect nature of holiness. Self conceit seems to be a special malady attending religious experiences, but, mark you, the self conceit does not come from grace, but lies in the nature of the mind. Hot sunshine makes the snake to crawl, but snakes are a very different thing from poor sunshine. Warm degrees of grace seem to evoke certain latent infirmities of the mind. To be deeply spiritual we need to avoid the very semblance of touchiness and self opinionatedness. The only cure for getting miffed and having our feelings hurt, and being moody, and sullen or tart, and curt in our words, is to be utterly dissolved in Divine charity, where we love God and everybody with such a sweet and impartial spirit that we care nothing for our own feelings and can receive advice and reproof from others in real humility and thankfulness.

There are other dangers that beset the pathway of the soul as it journeys up the mountains of grace, but if we can constantly avoid the foregoing evils it will rapidly facilitate our conformity to the image of Jesus.

CHAPTER XI.

THE PRACTICE OF GOD'S PRESENCE.

Nearly everything in the Christian life depends upon our views of God, the conceptions we form of Him, the standpoints from which we view Him, and the different relationships we apprehend that He sustains to us.

There is a difference between a moral life and a spiritual life.

A moral life has its eye on duty and depends upon our views of law. But a spiritual life has its eye on the life of God, and can be produced only by faith, and faith is the soul's vision of God. There are many types of piety, and these various types of the Christian life are moulded by our views of God. Of all the millions of professed Christians, only a small percent reach that state of life where the mind is habitually stayed on God. And yet we never get into the very heart of religion, or into a true Scriptural life, until God becomes the paramount abiding and ever increasing attraction of the mind, so that He habitually fills our meditations; and if the attention should be diverted for a while by pressure of other interests, as quick as it is liberated it flies back like the neeedle to the pole, with a sweet

thirst to repose on God and to lovingly search into His ways and adjust itself to His presence.

A spiritual mind is an intellect that has become throughly spiritualized by the Divinely infused habits of the Holy Spirit, and where the understanding has been, as it were, turned into a heart, and is an instrument of Divine love, instead of being a mere instrument of cold human reason.

A spiritual mind is an intelligence set on fire with God's love. To be spiritually minded, the Holy Ghost tells us, is life and peace. Now it is the spiritual mind that practices the presence of God. And yet there are numberless degrees to this holy activity of the soul. And also, there are various forms in which a devoted soul may habitually look upon God, and all these various forms of contemplating God are true and Scriptural, but some of them are more powerful and fruitful than others, and our special type of spiritual character will be fashioned by what is our dominant view of God.

1. Among our earliest views of God is that of picturing Him as sitting on the throne of the universe in the Heaven of heavens, surrounded by myriads of angels and saints, and manifesting Himself to the heavenly host in forms of dazzling splendor which no unglorified eye could possibly look upon. This is the picture given to us in several places in Scripture and one that every human being needs to form clearly in his mind. (See I Kings 22:19; Revelation 8: 2—5.) This is the thought that comes to us as children, and as

beginners in the spiritual life, from the unfolding of those words, "Our Father who art in Heaven."

This habitual view of God greatly aids us in the conception of His majesty and the excessive glory of His court, and develops the thought of His authority and administration over all words and creatures, sending forth His messengers with lightning speed into all parts of the universe, and receiving the homage and melodious praise of myriads on myriads of holy angels and saints. Now while this is a true and essential view of God, it does not embrace all the truth, and if we should make it our predominant view of God it would not produce the highest fruits of spiritual living, for there is a far awayness in it that admits of too much space between God and the daily habits of the soul, somewhat similar to those enormous stars, which are fifty times bigger than our sun, and yet their great distance weakens their action upon our planet as well as their impression upon our minds.

2. The next mode of apprehending God as a habit of spiritual meditation is that of looking upon Him in His external immensity, as filling all space and all eternity, like an infinite atmosphere enveloping all worlds, an invisible, inaudible, inscrutable, substance of spirit, forever reposing in a motionless calm, moving all things, yet Himself unmoved; seeing all things yet Himself unseen, knowing all things, yet Himself unknown; upholding all things, yet Himself needing no upholding; with an infinite personality in every point

of space and every moment of duration, living in one eternal now, whose center is everywhere and whose circumference cannot be found.

This view of God is also true and Sriptural, as we find stated in the 139th Psalm and many other passages. This is the view of God especially congenial to philosophical minds and persons of extensive imaginations. There are great benefits to be derived from the frequent exercise of stretching our thoughts out as far as possible over the immensity of God, and frequently contemplation with holy awe the eternity of His existence. It lifts the mind up above the littleness of the earth and time. It reveals to us the emptiness of a thousand things that otherwise seem great and solid. Perhaps no one can reach a state of walking with God in daily contemplating without forming these views of the loftiness and immensity of God.

3. The next stage in the practice of God's presence is the habit of contemplating Him more particularly in His relation to us personally. It is that conception of Him as a pure, Divine presence, envelovping us round and enclosing us every moment with all His blessed attributes, like a transparent sea, walling us in and bathing us evermore with the placid wave of His will and knowledge and love. When this view of God is properly formed it gives us a more realizing sense of His personal relationship to us, and it makes us apprehend more clearly His various attributes until we almost feel the play of those attributes upon us like Di-

vinely delicate fingers that incessantly hold us up. In this contemplation of God we see it is His power that preserves us, and our feet do not walk on the earth so much as it is that we are stepping on the omnipotent outspread hand of God, and our heads are canopied with His protection, and our bodies are surrounded with His arm. It is His wisdom that fashions and superintends the intricate machinery of our being. It is His life that each successive instant supplies all the vitality to our bodies, minds and spirits. It is His knowledge that never for a second forgets or omits anything connected with our well being. It is His grace that continually prompts us in all the life of faith. Thus in whatever way we view His surrounding presence we get a glimpse of His magnificent attributes in their action upon us.

4. But all these ways of looking at God, in which we seem to be bringing His blessed presence closer aud closer to us, will not accomplish the highest results of a life of true holiness until we view the personality and presence of God as invading the very center of our being and enthroning Himself within us.

It is a day to date from, when the Holy Spirit flashes the beautful light all through our minds that God Himself, the eternal and living God in three persons, as Father, Son and Comforter, have enthroned themselves in the depths of our inner nature. This light is flashed into different minds in different ways, and often in different ways in successive periods to the same person. Sometimes it seems like the form of a white dove softly

brooding in the breast, and sometimes like a bubbling fountain of sweet, transparent water gushing up in the heart, and sometimes like a soft, whispering voice speaking in the soul, and sometimes like a Divine man that glides into us and stands erect in our inner being, filling every limb and feature with Himself, and sometimes like a hot, sweet furnace that quivers, and glows, and melts us into unspeakable love and tears, and in some rare instances the indescribable presence of three Divine persons that sit serenely in the soul and hush the whole being into adorable awe. It is this contemplation of God that brings His royal court, as it were, down from the third heavens and locates it in our souls, in which the heart becomes His throne and the conscience the organ of His legislation, and the will the glad executive of His purpose. It is this view of God dwelling in us that is the highest and most fruitful, and the view which is especially presented in the New Testament where Jesus says "The Spirit will flow out of you like rivers of waters," and, again, 'The Comforter will abide in you," and, again, "My Father will love him, and we will come and make our abode with him," and again, "I will dwell in them and walk in them," and again, "It is not I that liveth, but Christ liveth in me."

It is this view of God that repeats over again the Divine mystery of the incarnation, and the soul seems to be another Mary, carrying its adorable Lord, and being

steeped in thought and feeling from His indwelling presence.

Now it is worthy of notice that this form of God's presence, as filling us with all His personality and glorious character, is the very thing that the Holy Spirit makes a devout soul to hunger for. We never hear any Christian expressing a great desire to be enveloped in God, but they do have that sweetly distressing thirst to have all their inner nature flooded with the living God. The Holy Spirit begets within us those prayers and forms of spiritual thirst which are according to God's words and the Father's will.

Now we are not to neglect the other views of God, as enthroned in the heavens, or as expanded through all the universe and residing intimately in every atom of creation, nor that view of Him which presses us round like an outward ocean, because they are all true, and the devout mind will carry all these views along with it; but we are to emphasize that habitual view of God as living within us, making us a miniature center of His blessed government, revealing Himself to our inner spiritual senses, and uniting us to Himself in a Divine union of nature, character, love and service, by which He makes us the vessels of His gracious presence, in order that we may afterwards be vessels of His glorious presence.

It is this practice of God's presence that sinks us into deep humility, that weans and quiets all our faculties and that makes us the docile agents of His will.

There are many degrees of these spiritual habits, and if any one is not yet familiar with this spiritual practice, let him not be discouraged, but with patient perseverance keep the mind on God in humble prayer that He shall powerfully reveal Himself in the inner life as an abiding presence.

CHAPTER XII.

THE SAINTS' DRESSING ROOM.

A beautiful picture of the steps and degrees of salvation is sketched by St. Paul in Colossians 3:1—14.

It is a picture of believers looking for the return and personal appearing of Christ, and preparing to meet Him, by putting off the old sinful garments, and dressing themselves up in the pure white raiment of spiritual graces, to be ready to meet Him.

He says that our life is now "hidden with Christ in God," but that "Christ is going to appear again," that is, visibly come back to the earth, and that when He thus "appears," "we will also appear with Him in glory." Now for this cause we are to "put to death" every sinful disposition, and put off our natural sinful clothing, and put on the graces of Christ, as His Bride to be ready for the wedding.

The passage may be called the saints' dressing room. The word "put" occurs five times in these verses, two puttings off, and three puttings on. This itself is suggestive of the difference between sin and salvation, that grace is larger than sin. God makes the plaster larger than the sore for "where sin abounded, grace does much

more abound." There is a limit to sin, but there is no limit to the things of God. Also there is a limit and a completion to forgiving and cleansing away sin, so that it can be finished; but there is no limit to growth in the knowledge and love of God.

I. We are to "put off" all actual sin, the committing of sin, and the purpose and intent of committing sin. Verse 8. "Put off all these: anger, wrath, malice, blasphemy, filthy conversation, and telling lies." The apostle does not mention every kind of actual sin in this list, but he does mention sin of every class, which implies the whole catalogue. Every sin that is committed comes under one of three heads, as earthly, or sensual, or devilish. Now the sins mentioned by Paul cover all of these heads.

In order to be justified we must renounce all these sins, and lay ourselves perfectly helpless and lost, in the hands of Jesus, depending alone upon His merit and the substitution of His death for us.

2. "Put off the old man with His deeds." This second "put" refers to our giving up of original sin, or the old self life. Our natural depravity is spoken of in Scripture under several names, such as "the carnal mind", unrighteousness," "the body of sin," "an evil heart," "the old man," and other terms. It is called the "old man," because it is the essence and image of Adam. It is that principle of self life which has all the traits of Adam. Like Adam it shuns contact with intense holiness, and then tries to hide itself under the fig

leaves of human righteousness, and then lays the blame of its downfall on some one else. We may be young, but we all have "an old man" which has descended through the human race for six thousand years. This carnal self life is found in every human heart. It is deeper than actual sin, for it is in the infant before he commits sin, and remains in the believer after all his own sins have been pardoned. It is not to be repressed, but "put off" by the perfect consecration to God's will, which places the soul where the Holy Spirit can sanctify the heart.

3. "Put on the new man, which is renewed in knowledge, after the image of Christ." This third "put," refers to the work of heart purity. The image of Christ, is a human heart from which all sin has been purged, and which Christ occupies by His Spirit. Our Lord had a perfect human nature, with all the functions, appetites, affections, and capabilities of a human being, as man was first created. He had no sin in any part of His compound being. The apostle says, "He was made in the likeness of sinful flesh," but He had no sinful flesh.

Now to put on the image of Christ, is to receive Jesus as our Sanctifier and let Him through the working of the Holy Ghost come into us and take the exact place that the "old man" occupied before. Thus the pure living Christ becomes to us, and in us, just what the old self and the old Adam used to be, the fountain from which flows all the streams of actual living. The apos-

tle goes on to say, that when "we put on the new man," we get into a condition "where there is neither Greek, nor Jew, Barbarian, Scythian, bond nor free, but Christ is all and in everything." The principle of caste is a terrible proof and manifestation of the old man in the heart. In Eastern countries, every person is bound by inflexible customs of caste, and it is the source of countless and heartless cruelties, ignorance and crimes of every sort. In socalled civilized countries it still operates with great power between the classes of rich and poor, of nobilty and peasantry and between different nationalities, and different sections of the same country. Even the visible Church is sliced up into factions by this Damascus blade of caste. There never has been, and never will be, any true unity of heart among human beings except on the basis of a pure heart, full of Divine love. When we put on the second Man from Heaven, when Christ becomes in us an actual power what the old man used to be, then we rise into a new spiritual race, with a new head, and under the sway of a new love, where the divisions and strifes between nations, and races, and classes, cease to exist.

4. Put on the virtues of Christ. Just exactly as all the vices flow out from the old man, until they cover the life; so all the graces flow out from the living Christ, until the whole life is covered over with them. Hence the connection between this verse and the previous one. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness

of mind, meekness, longsuffering, forbearing one another, and forgiving one another." Here are seven virtues, the perfect number of the Christ life; and all these graces are to sprout out from the living Christ, and spread themselves over our souls and lives, as the leaves of a vine spread themselves over an arbor.

Every living thing grows for itself a garment out of its own life. A sheep grows a garment of wool, a hog a garment of bristles, a fish of scales, a bird of feathers, a tree a garment of leaves, the old man a garment of all sorts of vices, and the Christ life grows a pure raiment of the seven graces which are here specified. And yet we are commanded to put these graces upon us. We are to do this by persistently and believingly receiving Christ to take the place in us that inbred sin had, and we are to choose, and appropriate, all these graces, and cooperate with the Holy Spirit in making them our daily habit, and our very life. When the heart comes forth from the bath of the cleansing blood of Jesus, it is then to be clothed with all the virtues of Christ through the operation of the Holy Ghost.

"As the elect of God." No word in Scripture is more utterly misunderstood than this word "elect." It is always used in the Bible in connection with sanctification, or of being a Bridehood saint, or in connection with a certain "rank" among the saved ones. There is not a single instance in the New Testament where the word elect is ever used in connection with the conversion or the new birth. "We are elect through sanctifi-

cation." "We are to make our calling—which really means our conversion, and our election--which refers to our sanctification, both sure." In this passage the apostle is urging believers to get ready to meet Christ as His Bride, "when He shall appear," and having put off actual sin, and then put off the old man, and then put on the new man, the living person of Christ in the heart, he then speaks of them as being holy, and being the "elect." Now they are to dress themselves in gracious garments, fit for their rank.

"Bowels of mercies." This is the first undergarment that the Bride of Christ puts on her pure heart. It is a disposition of great tenderness, compassion and sympathy. A softness of heart for all who are lost, and fallen, and degraded, and a deep yearning over them, which is the first virtue that belongs to the incarnation, when Jesus came down from the Father to save the lost.

Had I the space, I could show that every virtue, under intense feeling, acts upon a certain part of the mind, or the body; as love on the physical heart, anger on the eye, thought on the brain, and compassion and grief on the bowels. There is a deep scientific reason for every word in Scripture, and a Divine reason for saying "bowels of mercies."

"Kindness." This is a slight change of the word "kin—ness," that is, the feeling of peculiar regard we have for those who are our family kin—the mutual feelings of those of the same kind, or the same species.

There is a universal law by which creatures of the same kind herd together, feel for each other, and love each other. This law runs up into the spiritual world. More than this, this feeling of peculiar fellowship becomes stronger as we enter into certain mental and moral states with other souls. Just as mentally, a poet feels his kinship with other poets; so spiritually, the saints feel their kinship with other saints in the same proportion that they enter into the trials, the faith, the experiences of those saints.

I was once reading about Abraham in the Bible and suddenly it opened up to my heart that he was a very near and dear relative of mine, and in a flash of light and love I seemed to get a thorough understanding of his life of faith, and he seemed a personal acquaintance. The Bible characters are God's chosen vessels of revealing different species of character. We never know Job till we go through something of what he went through. The higher critics, who deny the personality and real life of Job, advertise themselves as only philosophical animals, who never entered Job's species or kind. Divine kindness is to extend to everybody that thoughtful love that God extends to the human race.

"Humbleness of mind." A humility that is willing to learn, to be reproved, to be corrected, to confess its mistakes, to make no display of its gifts. A humilty that knows without boasting of its knowledge. It takes a marvelous depth of crucifixion to kill mental pride, and put on humbleness of mind.

"Meekness." That is, humility before God. Self abasement, self depreciation, self distrust. The not contending for our rights, or our honor, or our reputation, but leaving it all with God.

"Longsuffering." That is, suffering patiently just as long as God may see fit for us to suffer. The not putting any limit to our trials or crosses, and never saying "I will not endure this any longer." It is an unlimited abandonment of ourselves to Jesus, for better or worse, for suffering or joy.

"Forbearing one another." The mutual and loving endurance with each others faults. We are each in many ways a cross to one another, and no amount of holiness can possibly prevent us, in this life, from being a cross, or a care to some one else. It takes two bears to keep house, namely "bear and forbear".

"Forgiving one another." The having a heart full of a forgiving spirit, so as to be prone to forgive, to prefer forgiving people than to harbor a feeling of hardness or harshness toward anyone.

These are the seven beautiful, soft, silken, spotless undergarments, that "the elect" souls are to put on by the power of the Holy Ghost, working out from the very life of Christ. As the warm spring sun shines on the grape vine, and brings out the beautiful green garmiture of leaves, covering the vine and trellis; so the warm shining of the Holy Ghost upon the true Christ vine planted in the heart, brings forth the sweet foliage of these seven graces to cover the life of the perfect believer.

5. "Above all these things put on charity," that is Divine love, which is the "bond of perfectness." In Eastern countries the outer garment, in full dress, as a rule, is a pure white mantle. The elect soul that is preparing to meet the Heavenly Bridegroom, is to put on over all the graces, that overflow of Divine love, that covers the whole being, and is the pledge, the proof of Scriptural perfection.

There is a maturity in grace, where the soul is melted with the love of God, and glows, and burns with universal charity, and like a river overflowing its banks, inundates all the country around. It is this outer garment, with its long flowing skirts of charity that prepares us to sit down at the wedding supper, when the King appears.

CHAPTER XIII.

EATING THE BOOK.

There are several passages in the Bible which speak of "eating the Words of God," and of "eating the Book," and of "man not living by bread alone but by every word that proceedeth out of the mouth of God." Let us put together some of these verses. "Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of mine heart. I sat alone because of Thy hand, for Thou hast filled me with indignation." Jer. 15: 16,17. "But Thou Son of Man, open Thy mouth, and eat that I give thee, and when I looked, behold a hand was sent unto me, and a roll of a book, written within and without with lamentations, and mourning, and woe." Ezek. 2:8-10. "So I opened my mouth and He caused me to eat that roll. And He said unto me, Son of Man, fill thy bowels with this roll, that I give thee. Then did I eat it, and it was in my mouth as honey for sweetness. So the Spirit lifted me up and took me away, and I went in bitterness." Ezek. 3: 2,3,14. "And the voice said, go and take the little book which is open in the hand of the angel. And I went unto the angel and said, give me the little book.

And He said unto me, take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. Rev. 10: 8,9.

All of these passages agree in the following points, that the Word of God can be eaten, and that it is sweet to the taste, and that afterward, there is sorrow and anguish of spirit corresponding to the taste of bitterness. Before we examine minutely into these three facts let us preface the thought that all these passages refer especially to God's Word, entering the soul of one who is called to be a prophet, or teacher, or Gospel preacher, and while in a modified degree, these truths apply to all Christians, yet in a special way they apply to those who are the messengers of salvation. Now let us notice thoughtfully the following points.

1. It is a spiritual reality that the Word of God can be eaten by the human soul under the operation of the Holy Spirit. The teachings of Scripture are so often called a mere metaphor, and spiritual facts have been so much relegated to poetry and mysticism, until very few Bible readers apprehend the reality of the inspired Word. It is not a mere figure or poetical emblem to say that we can eat the Word of the Lord.

A spiritual fact is just as much a fact as a material one, and because the Word of God is a spiritutal force, and because the eating of it by the human heart is a spiritual act, that does not render it any the less a fact than the taking of material food into the mouth. The same God who produces material bread for man's body,

produces the inspired words of Scripture for man's spiritual nature, and these words which proceed out of God's mouth are just as literally the life and nourishment of man's soul as the created wheat and corn furnish nourishment for the body. Futhermore, just as far as man's spiritual being is superior to his fleshly body, so God's words are superior to all the material creation, and Jesus Himself affirms this when He says that "Heaven and earth shall pass away, but my words shall not pass away."

God's material creation lies outside of the Divine nature, and is not united to His eternal personality, but God's words are expressions of the attributes and qualities of God's person and character, and hence His words are loaded with a vitality, sweetness, richness, persistency, and energy, infinitely above the atoms or laws of the material world.

The life of God's words does not lie in the mere letters, or language, or sound of those words, but in their absolute truthfulness and that truthfulness constitutes their spiritual force and nourishment. God's Word is the expression of His thought for our mind, of His love for our heart, of His sovereignty for our will, of His justice for our conscience, of His Providence for our need, of His wrath for our sins, of His grace for our salvation, of His sweetness for our comfort, of His eternal beauty for our imagination, of His glory for our elevation, and of His threefold personality for our communion and everlasting fellowship.

Thus every truth in God as uttered in His word corresponds with the capabilities and the needs in our nature, and when those words are received by our understanding, and appropriating faith, they become grafted into our spiritual being, and form our life, and nourishment. The vital force of God's words may even sustain the body, without physical hunger whenever it pleases the Lord to make them perform such a function, as in the case, of Moses, Elijah, and Jesus, who went forty days each without eating or drinking, except the sustentation of the Word of the Lord.

2. In all the passages referred to, the first effect of eating the word of God is, that it produced a sensation as sweet as honey. Man's spiritual nature has five senses just as really as the body has, and when the Holy Spirit applies Divine truth, or reveals a Divine person, or unveils vast regions of Heavenly things to the inner man, the inner senses of the soul are just as conscious of these things by spiritual touch, and taste, and vision, and hearing, as the senses of the body recognize the outward things of creation.

God's words are the fragrant blossoms of His pure eternal mind, and it is just as reasonable that when those words enter our spiritual nature, there should be the sensation of sweetness and gladness, as when the odor of flowers enters the sense of smell. Even in our intellectual nature, apart from the operations of grace, when new truth is discovered, or when an old truth is seen in a new relation, there is a thrill of intellectual

pleasure, which poets and philosophers have frequently spoken of as the purest joy possible to man, because they were not acquainted with the higher plain of spiritual joy in the things of God.

Scientists have often been so affected by the discovery of a new star or some new force in nature, or some outburst of grandeur, or of human eloquence, as to be overcome in their bodily strength, and faint away in a similar manner as Christians sometimes lose their physical strength under the manifestation of God's grace and glory to the soul. If the opening to the mind of some new and startling truth, or the listening to the strains of sweet music, or the spell of human eloquence, can so effect people as to make them lose their appetite, or be unconscious of their surroundings, or lose their physical strength, how much more is it possible and reasonable that the unfolding of the words of God to the inner man, shall fill and thrill all the inner senses with sweetness, beauty, strength, and Heavenly grandeur to such a degree that the outward bodily frame should be prostrated under the power of Divine manifestation. The soul is stronger than the body, and the inner spiritual senses, when touched by the Holy Spirit, oftentimes act with such energy that they seem to impart their sensations to the bodily organs. Thus when God speaks to the inner ear, many have felt that His voice was audible and when the Spirit has revealed Jesus to the eye of the heart many have felt that they saw Christ with their fleshly eyes, and when God's

words have been Divinely applied to the inner mind, many have felt a sensation of extraordinary sweetness in their mouths.

The Psalmist declares that God's Word was sweeter to his taste than honey, and Jeremiah and Ezekiel affirm the same testimony. The celebrated Marquis De Renty, of France, in the Seventeenth Century, was so possessed with God's presence, that he said when he pronounced the name of God, his mouth was filled with a sensation as sweet as honey. The professed Christian scholars who deny these things, simply deny them because they have not had the same expreience. "The words of Christ are spirit and life," and they can enter our spirits and become our life as literally as food enters our bodies, and His words can be tasted as truly as the touch of sweet food.

3. In the next place, all these passages agree in stating that there was a sensation of bitterness, or anguish, or sorrow, that followed as a consequence of eating God's words, but in every instance we notice that this bitterness is mentioned in connection with the ministry of God's Word to rebellious and disobedient people. In other words, eating the Book was delightful to the individual who ate it, but the sensation of bitterness was experienced in connection with ministering the Word to others.

Jeremiah says that eating God's Word was the joy of his heart, but that when he had to take that Word to the assembly of mockers, it filled him with pain and indignation. Jer. 15: 16-18.

Ezekiel says that eating the roll was like honey in his

mouth, but when he had to unroll it to other people who rejected it, it produced lamentation and woe.

St. John tells us that while eating the Book was sweet in his mouth, but it filled his bowels with bitter ness in preaching it to nations and ungodly kings.

These are legitimate Bible experiences which are still transpiring as in all the past. When God calls any one to the true prophetic and apostolic state, it is not for their personal comfort but that they might enter into the positive fellowship of the crucifixion and ministry of the blessed Jesus, and that is to be a chosen vessel of God's Word to others, whether they will receive or reject it. To be a chosen messenger of God's pure living Word, is the highest office a human soul can fill, but it involves a vast world of interior crucifixion, and the breaking down of all human pride, and philosophy, and earthly wisdom, that God's inspired Word may be held in perfect faith and simplicity, and unmixed with human creeds, or fleshly sentiment, or popular interpretation. The true prophets of the Lord Jesus must share His sorrows, enter into His feelings, endure His conflicts against Satan and his demons.

The true Holy Ghost preacher identifies himself with God's pure infallible Word, in its plain, literal sense, and shares the fortunes of those words, and on the God side.

They are sweet as honey, but outwardly in relation to Satan, and ungodly men, and higher critics, there is bitterness and sorrow of heart. But this sorrow is what wins the crown of the true prophet.

CHAPTER XIV.

THREE KINGDOM STAGES.

The only ideal kingdom over creatures is that of a theocracy, where creatures are either mediately or immediately governed by the Lord.

All man made governments at the best are poor temporary arrangements, and in the end will run into anarchy. A kingdom implies both a king and his subjects.

A perfect king carries all government in himself. There is a significant verse in Isaiah which attributes all the functions of government in its legislative, judicial and executive departments, to the Lord Jesus.

"For the Lord is our judge, the Lord is our lawgiver, the Lord is our king, He will save us," and it is worth our notice, that these words are a part of a prophecy of Christ's coming reign on the earth. Isaiah 33:22.

A perfect king must have subjects who serve him out of personal love, and who have the mind of the king, and all the principles of his dominion so inwrought that they need no outward machinery of government, no coercion, but in every one of whose individual souls the king is enthroned as the brightest jewel of

their existence, and whose every affection and choice is in union with the king, and who can be governed directly by the king, without the agency of intermediate officers. Thus an ideal king carries all his subjects and all his government in his own heart, and ideal subjcets carry the king and all his dominion in their hearts, and the government is entirely personal, and not representative or functionary. This ideal king and kingdom is revealed in the Scriptures as being a blessed fruit of redemption, so far as our race is concerned, and as having three great stages in its progress.

The first stage is internal, under the dominion of the personal Holy Ghost;

The next is the outward manifested kingdom, under the personal reign of the Lord Jesus;

The third stage is that of the fixed, eternal state, of the revealed and personal dominion of the Father.

In the order of the Divine nature, it is first the Father, and then the Son, and then the Holy Ghost, but in the order of forming and establishing the kingdom of God among mankind, it is the first the dominion of the Spirit, and then of the Son, and lastly of the Father.

This order of the kingdom is according to grace, for out from the bosom of the Father the Eternal Son came forth to bridge the chasm between a holy God and an unholy world, and by His incarnation, and vicarious death, and resurrection, to save us, and make it possible for us to be in the kingdom; and then the glorified Jesus

has authority to send forth the Holy Ghost to regenerate and sanctify subjects for the kingdom.

Thus though the Holy Spirit is the last person in the Godhead, He is the missionary person of the Godhead to gather recruits and prepare subjects for the kingdom, and when the missionary offices of Christ and the Holy Ghost are finished, and they have gathered us up from the wreck of sin, and anchored us in the placid harbor of the eternal bosom of the Father, then the kingdom will have reached its consummation and everlasting glory. That we may have a more Scriptural vision of these kingdom stages, let us notice them a little in de-detail.

1st. The hidden stage of the kingdom, which is especially under the personal dominion of the Holy Ghost.

The kingdom of God begins in the center of our being, and then spreads itself outwardly from the heart into the mental faculties, and the outward life of the senses, motions, and expressions of the body. It is this first stage of the kingdom which is referred to by such Scriptures as, "the kingdom of Heaven is within you," "the kingdom of God is not in word, but in power," "Christ in you the hope of glory," "your life is hid with Christ in God," "the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost."

This last Scripture is very concise, and expressive of the three essential departments of any government or

kingdom, for "righteousness" is the statutory or legislative power, and "peace," or perfect equity and internal adjustment of harmony, is the judiciary department of the kingdom, and "joy" is the exultant, triumphant, royal grace of the executive office of government; and as any kingdom must have a law making, a law judging, and a law executing power, these three principles are exactly expressed by righteousness, peace, and joy in the Holy Ghost.

We must not fail to notice, this inward kingdom "in the Holy Ghost." It is in connection with this hidden stage of the kingdom which we have in this present life of faith, that Jesus gives us a marvelous statement in the fourteenth chapter of John, concerning the indwelling of the three Divine persons. He first says, "if ye love me, and keep my commandments, the Father will give you another Comforter, the Spirit of Truth, to abide with you forever." Then a few verses after, He says, "I will love you, and will manifest myself to you, and will not leave you orphans, but will come to you." And then farther on, He says, "my Father will love you, and we (Father and Son) will come unto you and make our abode with you."

Here are some wonderful steps in the spiritual life, that after we love God, we are to receive the personal Holy Ghost, and then have unfolded within us the person and presence of Jesus, and then have manifested to us the adorable person and indwelling of the Father. These matchless promises are to be fulfilled in the pres-

ent life, and belong to that stage of God's kingdom especially dominated by the Holy Ghost. It is a terrible perversion of Scripture, to say that this incoming of the person of Christ in the sanctified heart by the Holy Ghost, is the Second Coming of Christ which is promised at the end of the Age, for Christ coming to us in the Spirit, and coming to gather us to Himself in the air, are distinguished by the use of different words in the Greek. The true believer is now living in this world preeminently a life of faith, a secret life with God, with a hidden government within Him, with a hidden parliament, a hidden judiciary, and a hidden King; he is a miniature, portable government, unrecognized and unknown by the world, yet with a Divine life of secret royalties and grandeurs that would eclipse all the majesties of the earth, if they were made visible.

2nd. The open, manifested stage of the kingdom, under the immediate and personal sovereignty of the Lord Jesus as the Son of David, the Messiah, the Prince of the kings of the earth.

It betrays great ignorance of Scripture, to think that the kingdom of God is never to have any form except that of the hidden dominion of the Holy Ghost. The stage of the open, manifested kingdom of Christ in glory and power on this earth, is taught in Scripture a great deal more explicitly and unanimously than even the spiritual kingdom in the heart, and to take all such Scriptures only in a mystic or spiritual sense, is the greatest blunder of Bible interpretation. Paul tells

us expressly in Romans 8, that "creation is waiting in earnest expectation for the manifestation of the sons of God," and that the curse under which creation now groans, will then be delivered from bondage, into the glorious liberty of the glory of God, proving that the sons of God, who now live a secret life in the Spirit, will at the coming of Jesus be openly manifested in His glorious reign.

Again he tells us in Colossians, that we, who now have a hidden life, "when Christ, our life, shall appear, we shall also appear with Him in glory." Again he speaks in his second epistle to Timothy, of the "appearing and kingdom of our Lord Jesus," showing that the kingdom is to have an open visible "appearing" at the personal visible "appearing of Christ."

The angel told Mary that she should bring forth a son, and that God would give Him the throne of His father David, and He should reign over the house of Jacob, and of His kingdom there should be no end. Now if Christ was born of a virgin in literal fact, so His reign on the theocratic throne of David over the twelve tribes of Israel is to be just as literal a fact, and if Christ's reign on this earth is to be only a mystic reign, then His being born of a virgin was only a mystic type, and not literal fact, for the two things are joined together, and both are to be equally literal, visible, and historical. We are told in Jeremiah 3rd, that in the last days, when all the tribes of Israel are restored to their own land, "that Jerusalem shall be the

throne of the Lord, and all nations shall be gathered unto it, and they shall never again walk after the imaginations of their evil heart."

The living creatures and the elders in Rev. 5, saved from every nation and kindred, magnify Christ as the Lion of the tribe of Judah, and the root of David, and right in connection with it, they proclaim that they are kings and priests unto God, and shall reign on the earth.

In the parable of the Pounds, Jesus teaches expressly that as soon as He collects a certain number for His kingdom, He will return and reign over the very territory that He left when He went into a far country. This is the Church Age, the special dispensation of the Holy Spirit, but the next Age will be more specially the Kingdom Age, under the immediate administration of Jesus. The Holy Spirit will fill the world in the next Age far more than He does now, but notwithstanding that, it will be preeminently the Age of the Apocalypse, that is the unveiling of all hidden things, and the visible manifesting of Jesus and His servants, the stone kingdom which will crush all human governments, and fill the world with a theocratic empire. The reign of Christ in His humanity, according to many Scriptures will extend beyond the millennium "into the generations of the Ages of Ages."

3rd. The fixed, ultimate, and eternal stage of God's kingdom, which stretches out beyond all known measurements of time, in which all subjects of the kingdom,

having been brought into union with the Holy Ghost, and the only begotten Son, will be specially under the dominion of the person of the Eternal Father. The special Scripture on this subject is found in 1 Cor. 15: 24-28: "Then cometh the end, when Christ shall have delivered up the kingdom to the Father, when He shall have put down all rule, and authority, and power; then shall the Son Himself be subject unto the Father, that God may be all in all." This word "end" stretches away into the future, as the words "in the beginning" reach back into the past. Some suppose that this Scripture is fulfilled at the close of Christ's thousand year reign upon the earth, but many Scriptures indicate that Christ's reign in His blessed humanity, will extend over "nations" and "generations in the ages to come." See Rev. 21:24, and chapter 22:2.

If Satan has had such terrible sway over this earth for six thousand years, it seems unreasonable that the meek and lowly Jesus, as the heir of David, should reign on the earth only a thousand years. The millennial age will complete the plan of human redemption, and fulfill the requirements of the jubilee year, for the restitution of all lawful rights to this planet back to the new Adam and His redeemed ones.

But out and beyond the Ages of Christ's theocratic dominion, will sweep the measureless flow of the blessed Father's administration, in which there will be no delegated authority, but every creature in the circle of a holy creation, will be lovingly swayed by the blessed

Godhead, and have open vision of the Eternal Father, Son, and Holy Ghost. Then will come to pass the prayer, "Our Father who art in Heaven, Thy kingdom come."

CHAPTER XV.

HOLY GHOST TEARS.

Tears are both natural and spiritual, that is we may shed tears from purely natural causes, without any reference to spiritual conditions or moral character, but as a mere effusion of natural feelings, which may be naturally bad as well as naturally good.

When the Holy Spirit begins to operate on the soul, the mind will act on the body, and frequently produce weeping, and tears which are shed as a result of the operation of the Spirit may be called in a certain sense Holy Ghost tears.

Tears have a language just as definite and emphatic as smiles or gestures. Words do not constitute the only language we speak, for everywhere there are many languages spoken by every human being. There is a language in our gait, our tones of voice, our eyes, smiles gestures, and physical movements, and in our laughter, or facial expression, or our tears.

These all form so many avenues through which the inner personal soul expresses itself outwardly. The Holy Spirit unites Himself to the human spirit, imparting Divine ideas and Divine feelings, and these are ex-

pressed more or less by the action of the mind on the body.

The Bible is full of tears. See how the patriarchs "lifted up their voices and wept;" read the prophets how the tears poured down their cheeks night and day; go through the New Testament, and see Jesus weeping with His friends at the grave of Lazarus; read Paul's Epistles, where the burning tears fell on the page as he wrote. What a vast ocean of heart life and pathos and feeling, pervades the whole Bible. It is not a stoical, human, philosophical book; it throbs with deep feeling from beginning to end. It is a wonderful blessing to any human soul to have the Holy Ghost plow up the deep, interior fountains, and melt all the emotions, and cause the heart to pour itself out in tears.

When tears are shed under deep religious feelings, they always clarify the mind, and cause us to see all things in a clearer and more heavenly light. It would seem that as the salt tears wash the physical eye, there is a corresponding mental effect, and that the eye of the mind is cleansed to see things far off, and in a stronger light. And this clarifying of the mind, which comes from weeping, does not trouble the mind, or leave the inward spirit perturbed, but it spreads through the soul a delightful and unspeakable serenity, like the shining tranquility which we often see in nature after a heavy shower of rain.

There are five kinds of Holy Ghost tears.

1. Those tears which we shed over our natural mis-

eries, even though such tears seem to be purely human, yet the Holy Spirit can blend with them and utilize them to spiritual ends. When we see the rapid changes of life, the passing away of friends; the universal dilapidation and unhappiness of mankind, the multiplied sorrows that come into human life, and cause us to weep over the vision of such things, God can turn it to a good account, and make such weeping the ministry of repentance, and the call to prepare for another world.

2. Those tears which flow from conviction of sin, especially when we see the sin in the light of God, and look at it in contrast with the Divine compassion and longsuffering toward us. All truth, to be forcible, must be seen with its two sides as a whole and not as a half truth. And so the sight of our sins, or of sin in general, would not of itself break up the deep of the heart into weeping, but when this vision of sin is seen in connection with God's longsuffering and compassion toward us, and we get a little glimpse into the tenderness and merciful feeling of God for sinners, then the sin seems heart breaking, and so the conscience is touched to the quick, and the conscience acts on the mind, and the mind in dircet connection with the brain and nervous system, which being excited by the spiritual feelings, produces a flow of tears.

It was this kind of weeping that Mary Magdalene poured out over the feet of her precious Lord: it was this kind of tears that flowed thick and fast from the eyes of Peter, when he heard the cock crow. No sin-

ner can be made to weep by a mere, cold, formal sight of his sins. Mt. Sinai made the Jews tremble, but it did not make them weep, and so the denunciation of sin, or the portrayal of it can never of itself produce penitential tears. It is only when the sins are seen under the soft, melting light of infinite pity and love, that the heart is broken, and the tears flow. Law may reveal sin, but nothing in the universe except love will make a man hate his sins. Water may be locked up in ice, but you cannot drink it till it is melted, and it takes the warmth of the tenderest love to bring forth the waters of repentance.

3. There are tears of a higher degree, which flow from spiritual meditation, such as long and clear contemplation of the sufferings of Jesus, of the poverty of and trials, the self abnegation and the boundless charity shown us in His life and death and also in connection with this the contemplation of other innocent sufferers, such as the martyrs and the great trials that God's holy and humble ones have passed through in their humility and innocence.

Sinners will shed many tears over pathetic scenes in novels, or as acted on the stage. But such tears do not arise from the conscience, or the moral faculties, but only on the surface without producing any religious fruit. These tears of this third class are similar in the spiritual life, to these superficial tears shed by the novel reader, only they are on a much higher scale, and produced from spiritual fountains within the heart, and

they lead to very blessed fruit in grace, for such tears cause us to appreciate the sufferings of Jesus, and they give us a feeling of kinship with the suffering saints in all the ages.

4. The tears we shed out of an intense desire of seeing God, of beholding Jesus. These are tears of a still higher order. These are tears such as David shed when he longed for the courts of the living God during his banishment, and when he said his soul thirsted for God as the panting heart after the water brooks. These are the tears Mary shed when she sat at the empty tomb of Jesus, with an unspeakable longing to find her dear Lord, whom she supposed they had taken away. There are no tears that give us such a deep and beautiful insight into the preciousness of Christ's person and character as these tears of holy longing. When we get an opportunity for long seasons of secret prayer, and pour out our hearts in every detail to our Heavenly Father, and then leave ourselves open for the Spirit to work in us as He pleases, and He begins to draw us out in pure, heart longings after God, it is glorious beyond description to have Him give us glimpses of Himself, that seem to entice our souls almost out of the body, and draw us away with such inward pantings, that the heart seems to leap, and bound upward into the Heavenly world, and we seem in spirit to be running with all our might to get closer to His blessed face, and at every bound it seems our hearts will break with spotless desires after the living God, till the great fountain of

tears is broken up, and they flow like hot salt streams down our cheeks, and the soul cries out, "O my Lord! my Love! Thou infinitely blessed, tender, precious God; when shall I see thee in thy glory, and when shall I drink myself full of thine eternal blessedness!"

These tears give to our inner eyes telescopic visions into the beauties of God, as they are clustered and set forth in the meek and lowly Jesus. These are the tears of supernaturalists, and float us, like Noah's flood, above the highest mountain tops of earth, into the deep, blue dome of the peace and joy of God.

5. Another kind of spiritual tears are those we shed out of pure love for our fellows, when we weep over the sins of mankind, the calamities of our neighbors, and out of a heart sorrow for the salvation of souls. Such are the tears St. Paul shed over the wayward Galatians, and over those persons who had made shipwreck of their faith. It was tears like this that Samuel shed, when the Lord told him that Saul had turned away from God, and was rejected from being king, and the great loving prophet wept all night long. It was such holy, loving tears as these that fell from the eyes of Jesus as He sat on Mt. Olivet, and looked over His beautiful but illfated Jerusalem, and said, while the tears trickled down His cheeks, "O Jerusalem, Jerusalem, how oft would I have gathered you, as a hen gathereth her chickens under her wings, and ye would not." These were the kind of tears the weeping prophet, Jeremiah, poured out all his life over the sins and desola-

tions of his people. These are the tears that soul winners who are filled with holy love shed over the souls that they are seeking to save. These are the Holy Ghost tears, which the humble and holy ones pour out in the silent night watches before God, over the awful backslidings in the churches, over worldly ministers, and cold, lifeless congregations.

Perhaps these tears take us down deeper in the heart of Jesus, because they bring us into the plan of His sacrifice for others, and knit us in sympathy with His soul over the lost. There are many professed Christians who seldom weep, in fact many of them speak slightingly of tears, but such persons are leagues away from the true Bible life. May God pity the dry eyed Christians, for if the eye is dry, the heart behind the eye is dry also. We must never have self complacency in our tears, or look upon them as good in themselves, they are simply the effect, which proves the working of a deep spiritual cause, back in the soul. But while we are not to be attached to our tears we are to thank God that He gives them to us, and above all things, we are to seek that inward tenderness of nature, that lowly contrition of heart, that interior union with the Christ life, out of which Holy Ghost tears may flow.

CHAPTER XVI.

ANXIETY AND FAITH.

There are many things we can study to great advantage in the notice of their contrasts; in fact, there are some things that are difficult to apprehend, except by studying them negatively, and by finding what they are not, our minds are aided in grasping what they are.

Anxiety and faith are just the opposite of each other, and by looking at them contrastively we may get deeper insights to both and be aided in losing the one and acquiring the other.

1. Anxiety has its center in the creature, but faith has its center in God. Everything has a center to it, and this applies to mental and moral principles as truely as to forms of matter or living things. Anxiety could never form a part of the experience of an immortal soul unless it were in some way depending on created beings or things. Reason is the parent of anxiety, for when reason does not act under the guidance of the Holy Spirit it invariably leads to distrust of some kind. And reason looks at the creature, at friends or foes, at circumstances and probabilties, at laws of nature and the

prospects, and seeing only the realm of the natural it can never produce perfect confidence.

On the other hand faith pierces through all creatures, and all circumstances, and fastens itself upon an infinite, universal God, who is in all, and through all, and who knows all and superintends all. Faith is the eye of the human spirit looking at God; and, in a certain lofty sense, ignoring everything but God. That incomprehensible invention known as the X ray will pierce through planks, or hundreds of pages of paper, or any amount of flesh, and reveal the center of every object the first of all, so that the observer looking through the lens sees the bones of a man before he sees the flesh. This beautifully illustrates the principles of inspired faith. It pierces through the thick walls of circumstance and phenomena and sees God, first of all, reposing at the center of all events and beings, and looks at other things as they are related to God. If thoughtful persons will stop to examine every anxious feeling they have had, and trace it to its starting point, they will find it is centered in some creature and not in the Creator.

2. Anxiety originates in the wants of a fallen state, but faith has its origin in the fullness of the provisions of God. If it had not been for the fall of man the human mind would never have been tortured with anxiety, for there never would have been any abnormal or fictitious wants, but only such legitimate needs as the Creator found, and these would have met a counterpart

supply without the intervention of foreboding or questioning fears. The fallen condition of the soul makes it have many overreaching desires and an excessive feeling of want, as a raging fever produces many abnormal wants in a sick person. The reason is busy with these wants and is constantly searching for ways and means to gratify them, and in doing this it sees only the chances of human life, it sees the thousands of instances where these wants are not supplied, and this creates anxiety, and furthermore, the more these wants are brooded upon the more exhorbitant they grow until the natural life becomes a series of multiplied wants.

On the other hand faith goes out from the creature and looks upon the fullness of God, it searches into His character, His benevolence, His inexhaustible fullness to supply the mind and affections, and sees in ever widening oceans not only the resources of God but His loving willingness to supply His creatures, and this interior vision of the fullness of God destroys anxiety.

The very looking at our wants, unless it be through the fullness of God's supply, will produce anxiety. We often multiply our wants by looking at them, and faith alone can counteract this principle of distress, for just as our fallen state makes shortsighted reason its ally so faith is God's ally in the soul, and it alone can rest in the fullness of God.

3. Anxiety is bounded by the vision of the natural perceptions and is attached to things around it, but faith has a wonderful expansiveness to it, and is attached to

God's will whereever that will may be found anywhere in the universe.

The natural reason is nearsighted and sees things only that affect the present hour and emergency; it sees things fragmentary, and so is perplexed at the mishaps and complications of men and things; it attaches itself to this or that thing or enterprise, and when there is a collapse or disappointment it is in consternation.

On the other hand faith is long visioned and is expanded wherever God exists, and is firmly attached to His will, so that it does not cling to any creature, or circumstance, or nation, or human creed, or church, or earthly props, but is internally united to God Himself, and thus it can use the present order of the world without abusing it, and easily let go of all things and circumstances to follow God. St. Peter, describing the fullness of the graces, says, "he that lacks these graces is blind and nearsighted, so that he cannot see afar off."

Anxiety is nearsighted, but faith has a telescopic vision and sees things afar off, and looks at passing events from the standpoint of eternity, as they will appear a thousand years hence. Hence anxiety results from seeing all creatures and events out of their proper proportion; it sees things to be giants, which faith, looking at in the light of eternity, regards only as tiny insects.

4. Anxiety is always changing its objects, but faith has no change of object, and its only change is

to increase and intensify. Human reason, which is the instrument of anxiety, fixes its hope first on this person, then on that, first on this party, or government, or enterprise, or prospect, and then on that.

Hence anxiety is like a person crossing a river of floating blocks of ice, stepping on this one hoping it will float them over, but finding that it is melting or sinking they step on another, and so all through life the mind never reaches a solid repose.

On the other hand faith has gotten down through the shifting sands on the earth's surface and is anchored in the primeval rock of God and His Word; it never changes its object and has no desire to change, for resting in an infinite God it spurns even the thought of change. There is no need of any change in the blue dome of the sky, or the white light of the sun, or the blue waves of the sea, or the laws of gravitation, because these things are all sufficient; and as the birds in the sky, and the fish in the sea have no thought of wanting a change in the constitution of the sky or sea, so when faith has found its abiding place in God it never dreams of wishing to change its object, but will, to all eternity, find is sufficiency in Him, and the more it expands and apprehends God the farther it gets from ever wanting to change the center of its rest.

5. Anxiety, resulting from various reasonings, is always manifold, and complex and divided into many forms and things, but faith is united and simple. Human reason is constantly making excursions into things

curious, it experiments with heresy and all kinds of false doctrines under the deceitful pretense of finding the truth.

Professed Christians who think they have perfect faith in God manifest a religious anxiety by quizzing into the antichrist theories of second probation, annihilation, conditional immortality, the restoration of devils, Swedenborgian denial of the resurrection, Christian science, mind reading, higher criticism, the mere moral theory of the atonement, physical immortality before death, holiness by keeping the Jewish law, and other unscriptural theories, which are complex and soul puzzling, producing only an argumentative state of mind and a ferverish state of the heart, showing that the whole system of their religion had dragged its anchor from pure faith in God to the fluctuating sands of reason.

When the believer has been crucified, until not one trace of selfishness or selfwill remains, God Himself then becomes the only object of His unchanging faith, the three persons of the Godhead are fountains of unchangeable comfort and peace, and perfect faith in God unites all other principles of the mind in quietness and harmony like the seven colors that are united in a ray of pure light.

Perfect faith in God is a miracle of simplicity, and reduces all things in life to a state of simplicity: the reason, the judgments, the affections, the words, the labors of such a soul move in straight lines under the

dominion of a supernatural and simple faith which in everything shuns the complex and seeks for the plain and transparent. Hence we notice people whose religion is mixed up, and who are trying to live by their reason are always uneasy, there is a chronic distress in their lives, a vacillation in their service for God, and a fruitless effort to find happiness in somebody or something apart from God Himself. But perfect faith in God has a sweet satisfaction in it; it drinks continually from the sun bright fountains of God Himself through the person of Christ and by the indwelling of the Holy Spirit. If a little pool of water should get its eye on the dry air, and the cloudless sky, and the dusty earth, it might faint under the thought of drying up and be in deep distress; but if it could see the ocean and perceive the constant evaporation of millions of tons of moisture going up in the air, its anxiety about drying up would pass away. Thus the soul that in perfect faith gazes on the ocean of God is kept from uneasiness and inward distress of heart, for it lives on what it sees in God and not on the appearance of things.

6. The principle of reason is always struggling to achieve results, but the principle of faith accomplishes the greatest results by harmonizing with God and working through Him. Not only are unsaved people full of anxiety, but great multitudes who are serving God allow their reason to take the place of faith, and so the churches, the camp meetings, the Christian conventions and missions present a scene of so much human plan-

ning and wire pulling, and partiality, and cliques, and sets, and boards where half beileving or make believing people are taxing their wits with policy, and plans and fears to bring things to pass, as they think, for the glory of God; but when they are tried in the fire, or ground to powder, there is hardly an ounce of faith found to a ton of rubbish of reasonings and anxieties.

Pure faith sinks itself into God, seeks only His will regardless of apparent success or failure—it works through the Holy Ghost and lets God bring about results. When the soul is made one with God by pure faith it achieves things in a Divine way, and in the Divine time, free from anxiety and free from the arduous struggles of the natural mind. Perfect faith sees God in a failure, or a smash up, where other people regard everything as a total wreck. Thus all through life, anxiety sprouts from the creature and makes its home in human reason and calculations, but faith springs up in union with God, anchors fast to the eternal will, feeds itself on God's unchanging love, keeps tranquil in the all hidden presence of God, has no interest in the outcome of anything except the interest of God, and seeks in all things to be one with Jesus Christ, and in that union anxiety can find no foothold.

CHAPTER XVII.

THRESHING OUT CHAFF.

There are several references in Scripture to threshing out chaff, separating it from the wheat, as a type of a spiritual and disciplinary process of separating the fruit of Divine grace from the excrescencies, superfluities, and various defects of human nature.

Chaff is not a type of sin, because it is something essential to the growing of the grain, but for the chaff a grain of wheat or corn could never be grown; but it is a something that, after serving a temporary purpose, is not only no longer needed, but is good for nothing except to be burned or utilized for manure. In the growing of grain, weeds, briars and grass are Scripture emblems of sinful dispositions that choke the growing grain, and need plowing out and purging away. But the chaff is an essential protection to the young grain in its milk state, and must not be removed till the grain is ripe. These facts in nature have their exact counterpart in grace.

If we trace out this thought about separating the chaff from the matured corn, it will explain many experiences in the sanctified life which have perplexed many

souls. Every principle of Divine grace and providence has a manifold application to nations, churches and individuals, and this law of threshing out chaff from the golden grain has a broad, universal application, and also extends down into all the particulars of our individual lives.

1st. Apply this to the Church of Christ at large. The Scriptures teach that God's true people in the earth, those who are born of the Holy Spirit, and living a life of prayer and obedience, and seeking to be holy, are the true Church of God, and this Church is living amid the different political and civil governments of the world, and that these forms of civil government are the providential appointments of God for the present age, and are essential to the social, educational, moral, and commercial welfare of mankind; yet, nevertheless, that these governments of human authority are only temporay arrangements, like the chaff to protect the religious liberties and interests of the living Church while it is in the green milk stage of this present dispensation: and that when the "Church of the first born," has been completed, and the individual grains of wheat have all been ripened by the Holy Ghost, then Jesus will come at the end of the Age, for the Greek says "the harvest is the end of the Age," not the end of the world; and that will be the threshing out time, when the wheat of the true Church will be separated from the chaff of all mere human institutions, and then the earthly governments will go to pieces and be, Daniel tells us, "as

the chaff of the summer threshing floor," and the wheat, who are the true saints, will take the kingdom and reign with their Head and Lord.

Now, if you search the Scriptures through with this key thought in your mind about the wheat and the chaff you will find scores of passages that fit into it exactly. This is the application of Daniel 2:31-35, and of Matt. 31:1-12, and of Romans 13:1-4.

God is dealing with the Church at large as a great unit, as an individual, and carries out through the slow, creeping centuries, His discipline over the Church of the first born the same way that He deals with an individual Christian, till they "all come unto a perfect man."

2nd. Apply this principle of threshing out chaff to us personally. This is what Paul does in Romans 5:1—5 in which he teaches us that we are first "justified by faith," and then after that "have access by faith into established grace," and then after our sanctification, we are put through a process of "tribulation." The word tribulation is from tribulum;" that is a flail which the ancient Romans used to beat out the ripened grain and separate the wheat from the chaff. Now notice that this tribulum could never be used on grain until it had reached a point of perfection, and was thouroughly dry, so the chaff could be separated from it.

Now, there is a great deal of chaff closely enfolded around our spiritual lives, which does not consist in things positively sinful, and which in many respects are

needful to protect the weak and milk stages of religious life, and which is removed too soon would overtax our courage and faith and love, and be our spiritual ruin. Hence, we must be sanctified and anointed with the Holy Ghost, and weaned from the milk state of grace, and ripened in the hot sunshine of Divine truth, before we are prepared for the tribulum, that is, God's providential threshing machine, to take the chaff from us, that we may be all pure wheat and prepared for the coming age. Among the things which make up the chaff that is to be threshed out of a sanctified soul, we may enumerate the following:

Unwise zeal. Real zeal is most essential to a Christian life, but it must have an expression through the judgment, and though the heart may be pure, the judgment may be weak or immature, and so the zeal may be at times very unwise and overdo a thing or underdo it. Yet even this unwise zeal was utterly taken from a freshly sanctified soul it would be his ruin, and with all the mishaps and awkwardness of expression, it is essential to the life and progress of the soul, and after a while the work of tribulation will chasten the judgment and separate the superfluity without destroying the golden grain of pure zeal. This is a high art which God alone is equal to.

Error in the knowledge of Scriptures. No Christian has ever lived who did not have to correct, or enlarge, or rearrange his theology after the experience of sanctification. The word theology is made of two Greek

words "*theos*"—God, and "*logos*," a word, or reason, or understanding; hence, theology is our view or reason concerning God.

There are many systems of theology written out by men, but there is no system of theology written out of earth that embodies all the varied experiences of a perfect believer. Now, if all the real Christians on earth should have their theology, whether Catholic or Protestant, Calvinistic or Arminian, taken from them, it would be their religious ruin; but after souls are baptized with the Holy Ghost, and the spiritual life strengthens all the mental faculties, then the Lord's tribulum begins to work, and by sore trials and awful temptations, the understanding is marvelously sharpened, the mind is lifted into a sweep of vision where it can comprehend Scripture on a broader generalization, and analyze fine points of experience, and discover the character of God, in such a way as to iliminate many an old tradition or false teaching which hithereto was held sacred; and in many cases the close communionist sees his unscriptural narrowness, and the rigid Calvinist discovers he must "make his own election sure," and the intense Arminian sees his nothingness and finds himself adoring God's sovereign purposes, and the medicine man discovers that Jesus is a healer of diseases, and the man who thought the gospel would convert the world discovers everywhere in Scripture that Jesus must return and chain Satan in the pit and conquer the nation in order to bring the millen-

nium, and a great many other theological notions are rectified, enlarged and flooded with heavenly light, and much theological chaff is burned up or blown to the winds.

This is one of the experiences that Job passed through in the deeper crucifiion, for though God affirmed that he was a perfect man, yet the theology of his day was that perfect loyalty to God would always be rewarded with temporal prosperity, and Job's three friends clung to that old theology, but the Lord destroyed that chaff out of Job's faith by the tribulation he went through.

Some form of theology is absolutely essential to every Christian, but the very imperfection of our nature involves some chaff in religious thinking, and should this chaff be taken away too soon it might damage the faith, and only when the faith is perfect can the erroneous chaff be threshed out.

Our work an unconscious idol. A soul perfect in love must work, it loves to work and its work will be attended with success, and then there grows in the heart, more rapidly than the soul is aware, a creature attachment to the work.

See how sanctified people will become intensely devoted to their religious enterprises, their camp meeting, their mission, their paper, their way of holding a meeting, their singing, and when the Lord allows their favorite work to be hindered, or when some one else is allowed to take it, see what a terrible ordeal it is for them to go through. But this is the way God threshes

out the chaff of undue attachment to our religious work. Sometimes souls are not able to bear this threshing process, and when God would wean them from their own work, they sulk, or despair, and give up doing anything. This well tests the genuineness of one's sanctification, for attachment to God is pure wheat, but a creature attachment to our work is chaff, yet who has the grace to believe it.

Human sweetness of religious friendship. Divine grace vitalizes, refines, and intensifies all our natural affections, in fact many people seem greatly lacking in adequate natural affection until they are melted clear through by the baptism with the Holy Ghost. Then the soul forms new attachments and friendships, with great zest, and yet the human sweetness and fervor of these friendships may become a snare, hence the necessity of a chastening, a weaning, a process of threshing, that the chaff element in these religious friendships may be purged away. This is a very painful process, and cuts human love to the quick, but the sanctified soul is thus crucified even to the saints, and all its attachments must be dissolved in the Holy Spirit, and celestialized, to reach everlasting fixedness in God.

Phenomena and forms of experience. There are many forms of experience under the first gushes of the Spirit's baptism like a drenching spring rain, which after a while change into more noiseless and interior operations. With changes comes bewilderment to the newly sanctified heart, for there is unconsciously some

religious chaff in depending on our own experiences, and too much of the creature in enjoying spiritual emotions, and lights, and inner voices, and heavenly dreams, which renders it expedient for tribulation to thresh out, that we may love the three persons in the Godhead instead of loving our experiences.

There is also chaff in most cases in our manners, and voices, and gestures. Often times the very buoyancy of a fresh religious experience makes a person act rude and imprudent and boisterous, which requires many a thump, or providential snubbing, or brotherly rebuke, to bring the soul into modest restraint, and thoughtfulness of behavior, and to practice the fitness of things. Much chaff is in the form of fanciful, extravagant and impracticable religious schemes.

How many fully consecrated souls think of filling the world with their great enterprises, and are so carried away with their pious schemes as to neglect secret prayer, and doing the duty at hand. God must send His threshing machine in the shape of failures, and manifold weaknesses, and disappointments, to take the chaff out of such persons and sober them down to a humble, patient walk with God.

These are only a few items that make up the chaff which tribulation must thresh out even from sanctified souls. They are not sins, but spiritual superfluities, in many instances needful to help weak nature, but in a mature state of pure love are hindrances. Still in threshing these things out, there must be many a pain.

many a tear, many a heartache, many a lonely hour of desolate feeling. This is the deeper death in the Christian life, through which the soul must pass in order to reach the fulfillment of the Divinely prompted longings of grace. When this chaff is threshed out, all the faculties of the soul become as pure as gold, and enter into a deep, sweet, solid, inexpressible union with the person of God. There is a sinking into a limitless sea of love, of charitable feelings, of kind thinking, of holy contemplation of the Divine perfections, which is truly the apostolic state of grace.

THE END.

$1000